The Dynamic University

ZAKIR HUSAIN
President of India

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FOREWORD

I AM AWARE OF THE PRESUMPTION IN WRITING A FOREWORD TO A collection of addresses delivered by Dr Zakir Husain. But a foreword of some kind is necessary if these addresses are not to be mistaken for conventional words of wisdom and exortation to the old and the young in the academic world

A gifted and versatile mind seeks self-expression in many different ways and may find it difficult to select its vocation because of the variety of its aptitudes Dr Zakir Husain showed exceptional talent as a debater during his college days and might have become a lawyer, like his father He was worried by continuous illness in his family, so he read books on Unani medicine, and thought of becoming a physician The charm and vigour of his personality made of him a student leader, and he could have adopted politics as his profession. He could have studied any subject he chose, but he took his M.A in Economics and his Ph D from the University of Berlin in the same subject His first literary production was an excellent translation of Plato's *Republic* into Urdu Perhaps it was best for him that he elected to become a teacher, because education comprehends all knowledge and all accomplishment, and offers opportunity for a type of leadership more refined and humane than any other field of activity.

Dr Zakir Husain joined the Jamia Millia in 1920, leaving three years later for higher studies in Germany On his return in 1926 he became the Shaikhul Jamia (Vice-Chancellor) and remained at this post till 1948 The reasons for his choosing to do so are known to him only Those pious in the religious sense could say with good reason that it was because he was a sincere Muslim and wished to devote his life to a great cause Those pious in the political sense could say with equally good reason that he was

impressed by Mahatma Gandhi's teachings, by Shaikhul Hind Maulana Mahmudul Hasan, by Hakim Ajmal Khan, by Maulana Muhammad Ali, by Maulana Azad Though closely associated with him for over twenty-two years, I cannot see enough reason to agree with either point of view Dr Zakir Husain's choice was probably instinctive, to be explained only indirectly, as some thing demanded by his very nature He possessed the rare type of assertive self-confidence which looks down upon all success that is easy, and will respond only to the challenge which requires the exercise of all the resources of mind and body In 1920 the Jamia Millia was an entirely new enterprise, in 1926 it was a forlorn cause It could be saved only by someone possessing a dynamic personality, by someone imbued with a faith that would the more elevate, the more depressing the circumstances, a creative urge that is not stifled by want of precedents and patterns, and a patience that thrives on adversity The Indian Muslims longed for such a person, but believed he could not be born among them Dr Zakir Husain was one to whom the urge to prove them wrong was irresistible The Jamia Millia became his means of self-realization

At a conference in 1938, when Mahatma Gandhi explained his scheme of making education possible for all children in rural India by organizing instruction courses on productive crafts, Dr Zakir Husain was entrusted with the preparation of a report as well as a syllabus of what came to be known as *basic national education* Mahatma Gandhi thought of making the school self-supporting, but it was soon apparent that if the existing system of educational administration continued, the school could be self-supporting only to a limited extent, and emphasis on production would inevitably lower academic attainment Thinking, therefore, had to be done on other lines as well Basic education has been confused with spinning, with craft-subject correlation, with Wardha, and with the Congress Dr Zakir Husain has his own precise and positive views to which he has, unfortunately, not given sufficiently straightforward, fool-proof expression, and it appears to me that no one has really understood him Because, for a real appreciation of the values of Dr Zakir Husain's concept of Basic education, it is not enough to have studied the history, theory,

and practice of education, or psychology, or one or more crafts One must have a good grasp of Kerschensteiner's philosophy, an insight into the ways in which culture is assimilated and a personal vivid experience of such assimilation, a natural and deep-seated reverence, and an uncompromising love of the best which keeps the mind continuously anxious and disturbed

The principles of basic education as enunciated by Dr Zakir Husain are basic to all education As member of the Radhakrishnan Committee on University Education, Dr Zakir Husain obtained direct personal knowledge of the quality of Indian Universities as centres of learning and intellectual advancement His views, expressed with the restraint demanded by courtesy, are evident from these addresses For real understanding, one must convert the indirect into direct forms of expression, the praise into polite doubt, the hope into sorrow, the vision of what might be into the lamentation that even the attainable has not been attained But that is something the intelligent reader does not need to be told

Jamia Millia
2 October 1964

M MUJEEB

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NATIONAL EDUCATION UNDER NATIONAL CONTROL

I AM ALWAYS HAPPY WHEN I AM AT A SCHOOL OR A COLLEGE OR A university. Having been a student or a teacher — which is, indeed, being a student with, if possible, a greater measure of responsibility — most of my life, I feel happiest among students and teachers. This instinctive reaction is reinforced by the conviction that it is this group of our country's citizens that has a very significant role to play in the shaping of the future pattern of our thinking and of our life. The more wide awake this group is, the more aware of its responsibility, the more vigilant in regard to the traps and snares in the way of constructive thinking and critical appraisal, the better equipped to think straight, the more anxious to share its ideas with its own members and with the rest of our countrymen, the better for our people in these the formative years of their new life.

But there is something more than this instinctive attachment to educational communities which I notice in my happiness today. Apparently a stranger to your great institution, my feeling is yet one of home-coming. For one may belong to a centre of light and learning, to a seat of significant national endeavour even from a distance. The work that has gone on at this centre and the names of many who, in the face of great odds, have helped to ensure its growth and development, have been a great source of inspiration to the generation to which I belong. When in the, twenties I and a host of others like me, under the trans-

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Convocation of Jadavpur University, December 24, 1957

forming and transmuting spell of Gandhiji's leadership, decided to dedicate the best years of our lives to the cause of national education, the fifteen years of the hard and uphill work of the National Council of Education and the courage and vision it enshrined were before us and beckoned to us to surrender ourselves gladly to, and to put forth our best for the accomplishment of, a task which, we were convinced, was one of the basic requirements of the national renaissance Bengal, the pioneer in other fields of national awakening—social, religious, political and economic—was also the leader in this field of national education For what we attempted and might have achieved, we owe a great debt of gratitude to you of the National Council of Education, who showed the way and set the style It was due mainly to your vision that throughout the period of our national struggle for freedom, education held a central place in all programmes of action It was due to your infectious example that some of the best of India's youth were found willing to devote themselves, with a sense of mission, to the rather unspectacular work of education, to its deliberate and purposive, sustained and patient toil, thankless and tiring at times, poor in immediate results, but rich, so we felt assured, in the promise of ultimate harvest How one would wish that in the changed circumstances of today, when the resources of a people determined to fashion a good life are at the disposal of the devoted worker, some of the traditions of those harder times might well be maintained and education might continue to attract some of the best talent in the country and some of the single-minded spirit of dedication that it succeeded in calling forth in those difficult days. For the great enterprise of building up a new India is essentially an educational enterprise.

The National Council of Education, "the first great constructive effort of the Swadeshi Movement," was, as you know, established "to organize a system of education—literary, scientific and technical—on national lines and under national control" The exigencies of a difficult situation, the extremely limited resources, the utter neglect, in those days, of technical education, all seem to have led the Council to concentrate its efforts on technical education The educational complex it established

had to wait for long years to grow into the full-fledged University of Jadavpur It was, perhaps, good that it was so, for, in most other cases, universities have grown out of institutions of arts and sciences But, as everyone knows, all art and all science have grown out of handwork and out of the attempt to direct the materials and sources of power in Nature for the use and convenience of man It is this sequence of development in human history, recapitulated also in individual growth that has, among other things, actuated the sponsors of Gandhiji's scheme of Basic National Education to rely on intelligently organized handwork as the main educative activity in the years between seven and fourteen But that is, let us remember, in the beginning As life advances and human knowledge grows, a constant process of cross fertilization goes on between the various aspects of human endeavour It is, therefore, in the fitness of things that you have grown from a college of engineering and technology into a university The engineer that grew out of the artisan and the craftsman's tradition—as he once did—could have been trained in isolated institutions, but the engineer who has to base his professional activity on scientific knowledge and on habits of disciplined and organized thinking, has to be closely associated with scientific and, yes, humanistic learning Even engineering which has been over the years the centre of your interest and effort, if it is to play its rightful role in man's march to progress, if it is to lead man to victory in the fight against a niggardly nature which gives us only a very limited span of life and provides us only with very scarce and meagre means to satisfy our endless wants, will have to depend for the sharpening of its tools and the perfecting of its techniques on fundamental scientific discovery Minds wedded to routine tend to lose the elasticity which an ever-changing and ever-growing fund of scientific knowledge demands for its proper utilization for the needs of man A close relationship between engineering and scientific study and research is clearly indicated, and let me hasten to add, not only scientific, but also humanistic studies and research With the ever-widening possibilities of work of great social utility opening up before the engineer in our country, it is essential that he should understand and appreciate the manifold

forces operative in that society. With the ever-growing scale of engineering projects, the engineer has to deal not only with a growing mass of material and machines, but also with larger and larger numbers of human beings. He should understand and appreciate the urges and aspirations and limitations of these human beings To understand labour relation—and understand them he must—he should understand human relations and have some insight into the complicated workings of the human mind The growing size of an engineer's usual project involves larger and larger finance and more and more effective business administration It will soon be not enough to have the technical ability to execute what others plan The Indian engineer of the future will have to plan and be able to determine policies and to take a broad view of men and affairs And what is by no means less important, we may not forget the man in the engineer He too, may be expected to know and appreciate what life has to offer If he can make machines, need he agree to having his mind turned into a machine, incapable of appreciating good poetry, good music, good pictures, good books and good human relationships? It is good that he is here not at an engineering college only, but at a university

But, then, the university will also have to grow into an institution which can give him all that he needs A university, comprising sovereign faculties and all but sovereign departments of studies agreeing at best to coexist, may not be able to do so This University is in its formative years and may well give a lead to others which may find it difficult to pull themselves out of ruts cut laboriously over the years There is a great deal of discussion these days in Indian university circles about general education The question of specialized versus general education is, perhaps not a properly posed question, and the way a question is posed is very important, not only in law but also in academic practice The growing complexity of human social existence and the rapid expansion of human knowledge make some kind of specialization inevitable, in order properly and profitably, to use the knowledge that is available and, even more, to extend that body of knowledge Specialization, yes, but at what stage in education? May it not be that it

should come after, and not before, a general appreciation of the main aspects of knowledge has been attained? May it not be--I throw it out as a suggestion—that the connected totality of knowledge should be allowed to have its initial impact before it is broken up into separate, smaller and smaller, compartments by specialists' and before knowledge becomes subjects of which the specialist prescribes the details? And the specialist by the constant practice of his self-denying narrowness, is usually averse to the proper appreciation of any other angle of vision than his own He prescribes with a view to multiply himself, to produce more specialists But that is, fortunately, not the destiny of all educated men and women. Could we not select the material of instruction so as to make it functional for guidance towards a more satisfactory adjustment of the individual to the society of which he is a part? Is it not possible to provide for a guided confrontation with problems which face all educated members of a society alike—problems of living a good and graceful life, problems of effective citizenship and worthwhile human relationships, with the possibility of learning to appreciate and enjoy the products of man's creative effort, and evolving the capacity for reflective thought about the physical universe and the world of men in which we are placed? Is it not possible to fashion our first degree courses so as to aim at giving some measure of the essential scientific, aesthetic and moral culture by having represented in them the broad fields of the humanities, the physical sciences and the social sciences?

I have thrown out these ideas as I felt you are now poised to realize in full measure your initial resolve of organizing a system of literary scientific and technical education on national lines and under national control You cannot easily organize it on national lines if you do not seriously consider the questions I have posed and to your own answers to them It needs no argument to establish that, in the changed circumstances of today, it is essential to stop effectively the recruitment, to the ranks of our education, of young men who are blind to the beauty of their own art, deaf to the harmonies of their own music, ashamed, almost, of their cultural heritage, or, what is about the same, ignorantly and arrogantly parading

it, incapable of using their tongue with any degree of competence or effectiveness, woefully unaware of their own literature, indifferent to the social scene around them, and out of touch with the aspirations of their people

As to "national control," we have, happily, got it in the sense the words signified when they were originally used We are a free people and can hold our heads high, no outsider can control any aspect of our life But there is, in my view, more to that expression than this It is an indication of the wise insight of our founders that education, specially higher education, by the nature of its obligation to learning and to the community, should not subserve the exigencies of any political situation. It is a declaration of the autonomy of the university Coming at a time when, under foreign rule, education was the handmaid of the rulers' interests, "national control" was a revolutionary principle In our own day, when the disabilities arising out of a foreign rule are happily gone, "national control" is a statement of the wisdom of a people anxious to see its universities grow into vigorous centres of the nation's intellectual and moral life On the preservation of academic freedom depends the strength and vitality of the universities as transmitters of culture, as critical appraisers of culture, as places where the boundaries of knowledge are extended, as the headquarters of the nation's general staff of forces assigned for the destruction of the rampart raised by ignorance and prejudice and superstition, and as places for the formation of character and the building up of free moral personalities from generation to generation Of course, academic freedom, like all freedom, cannot be absolute But the only limitations and restraints on it should be those of decency and decorum and those of social responsibility, and these it is the duty and the privilege of all connected with a university—students, teachers and administrators alike—to cherish and develop Freedom is never given, it is earned, and kept only by those who continue to earn it every minute of their active life While I am sure this University will do everything scrupulously to guard its autonomy, I fervently hope that it will leave nothing undone most amply to deserve it For only thus can autonomy be preserved.

Now a word to you, young friends, who are receiving your degrees today and stepping out, as it is said, into life Life, friends, is composed of sterner stuff than words It is more than the mere glamour of the phrase. The axis on which worthwhile life rotates is not the axis of pleasure and pain, but one of progress and retrogression, not the axis of profit and loss, but one of self-realization and self-abasement, not the axis of self-seeking and self-aggrandisement, but one of service and sacrifice It rotates round the axis of the noble and the ignoble, of the worthy and the unworthy Life is striving for ever higher ends, life is a mission, life is service, life is worship To be worthy worshippers at the Shrine of Life you have to work hard and you have to work incessantly to develop to their fullest extent the capacities with which Nature has endowed you

You have, above all, to strengthen your *will* and train it to express itself, not only spasmodically in torrential impetuosity, but in a steady flow of sustained effort capable of realizing ends which take time to get realized, you have to train your *judgment* to be able to come to independent decisions on issues on which decisions are inescapable, you have to broaden your *vision* to be able to see also the other man's point of view, to understand and appreciate it before accepting or rejecting it, you have to learn to be true to yourself, to try to be yourself, an original and not just a copy You have to develop, that is, the capacity for independent judgment and sustained action, a love of freedom and tolerance, a preference for methods of persuasion rather than force You have to develop a breadth of sympathy a sense of social responsibility and a readiness to sink personal and group interests in the common good of a larger whole You have to develop a genuine interest in the life that surrounds you and a keen desire to contribute to its improvement. You have in short, to work on yourself to build on the foundations of your peculiar individual endowment a harmonious, stable and sensitive character This character you will harness to some of the higher values of life That will give your life a meaning and a purpose a more than mere transient significance It will transform you into a moral personality From individuality through character to personality, is the destiny of

worthwhile human life It is a programme of life-long endeavour, of work on yourself, the work of self-discipline and self-perfection, and work in the willing and cheerful service of larger and higher aims than the mere personal. It is time to start on that adventure if you have not done so already For, though you are young and have a whole life before you to fill with effort and achievement, yet time flies fast, and time lost can never be regained Remember that youth is not an attainment, it is an opportunity. Do not let that opportunity slip by

EDUCATION AND ITS PROBLEMS

EDUCATION AND ITS PROBLEMS ARE IMPORTANT ANYWHERE, BUT they are doubly so in our country, which is engaged in the difficult but enchanting enterprise of building up a secular democratic State, trying to evolve a pattern of just, honest, graceful and satisfying national existence Indian education is really charged with the tremendous task of helping to create and to sustain this evolving pattern It should, therefore, be a matter of great concern to all of us as to what ideas and principles inspire Indian education and how it contributes effectively to the growth of a truly democratic way of life, how it provides for the full development of individuality, and how it succeeds in harnessing harmoniously developed individuality to social ends and purposes As one privileged to have been engaged in education for a fairly long number of years, I wish to share with you what I feel should be the fundamental guiding principles of our educational reconstruction Simply stated, they seem to me to be two the principle of work and that of social orientation These principles should in my view, permeate all education from the elementary school to the university It may appear odd to university men to have to share any principles with the elementary school, but I do not believe in caste distinctions, and my thinking on the nature of the educational process and the objectives of a democratic society have led me to that conclusion I shall presently explain myself

Let us first view the nature of the educational process How is education or the culture of the mind possible? This process

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Convocation of the University of Lucknow January 28 1958

shows a striking resemblance to the process of the gradual development of the body As the body, from its embryonic beginning, grows and develops to its full stature by means of suitable and assimilable food, movement and exercise, in accordance with physical and chemical laws, so does the mind grow and develop from its original dispositions to the fullness of its powers by means of mental food and mental exercise, according to the laws of mental growth This mental food is supplied to the mind by the cultural goods of the society in which it is placed, by its material equipment, by its science, its literature, its arts, its technique, its religion, its customs, its moral and legal codes, its social forms, its personalities, and so on These material and personal goods of culture are, all of them, the product of the mental effort of some individuals or group of individuals They are products of mental effort They are images signifying the meaning their originators wished to embody in them They are objectifications of the human mind with a significance objective externalized facts with a meaning They are the store houses of the mental energy of their creators The growing mind, unconsciously at first, more and more consciously later, takes hold of these cultural goods and uses them for its gradual development When these goods of culture are so used, they become educative goods They were first products of culture, they now become producers of culture

But—and this is important to remember—every mind cannot make use of the same cultural goods for its cultivation This brings us face to face with human individuality, its specific configuration and the stages of its development. We thus have, on the one hand, the various types of mind and the various stages of its development, on the other, the goods of culture which are the means and instruments of their education, themselves products of the various types is mind. Now, the basic axiom of the educational process is that the cultivation or education of the individual mind is possible only by means of cultural goods whose mental structure, wholly or at least partially, corresponds to its own mental relief Scientific education and cultural psychology have, indeed, to look upon these two as their most important tasks the discovery of the educa-

tional values immanent in cultural goods of various kinds, and the fruitful classification of the great multiplicity of psychic dispositions into psychological types, mental reliefs and life-forms.

Having said this much about the minds to be developed and the educative goods of culture which provide food for their development, and having pointed out the need for correspondence and congruence between the two, I might say a word about the process of assimilation, the movement and the exercise, to follow the analogy of bodily development. Now, I might as well say it straightway, my conviction is that the mental food offered by goods of culture can give real nutrition to the mind only through what can be termed educationally productive work. Educationally productive work is essentially the work of the mind, sometimes accompanied by bodily activity, sometimes without it. There is a great deal of manual work and a great deal of mental work which is not educationally productive. Educationally productive work initiates new ideas, or makes possible new combinations of ideas already present with a view to reach a higher unity of mental life or a higher development of the capacity to express or realize them. It is a disciplined purposeful mental activity and tends to lead from purpose to purpose. It is started by the mind's spontaneous circle of interests which are directed towards cultural objectifications of similar interests. At various stages of the mind's development these interests may be said to represent the totality of that individual life, and so, in their pursuit all aspects of individuality get, so to say, their exercise and attain their growth. In this ever-widening circle of interests and purposes one exercises all one's powers and puts forth all one's energy, one strives and adapts, accepts and rejects and develops in oneself the virtues of diligence and perseverance, conscientiousness and devotion, in pursuance of one's own inner urges and not by compulsion from outside. This activity gives a kind of knowledge and a kind of skill which we may call educative. For it must be clearly realized that all knowledge and all skill are not educative.

Knowledge as you would easily see can be of two kinds: it may be knowledge acquired by someone else by his labour and

passed on to us as information or it may be knowledge acquired by us through our own experience, knowledge that has grown in our mind by its own work. Similarly, skill can be of two varieties it can be mechanical skill attained by imitative diligence capable of repeating existing values, or it can be a non-mechanical skill based on natural disposition creating new values The first kind of knowledge and the first kind of skill are additions from outside, the second kind an enrichment and a transformation from within, the first represents an external appendage, the second signifies an internal development, the first is instruction, the second education, the first is outward dressing, the second essential culture, the first comes from drill, the second from educationally productive work As long as education was integrally related with life and was not taken over by specialized agencies as a partial social function, by and large, the second kind prevailed. But specialized institutions of instruction turned more and more to the first kind till this became their almost exclusive concern The one reform that can bring education into its own in the true sense is to make it, once again, the instrument of essential culture through educationally productive work This will not mean, of course, the total banning of traditional knowledge and mechanical skill from educational work, but they will come only when they are needed to fill the gaps of knowledge acquired through direct experience, or of skill attained through creative work

It was the conviction about the soundness of this principle which led to the suggestion that the chief means of educating our younger children, between the ages of 6 or 7 and 14, should be some productive handicraft Many people have given many forms to, and many explanations for, this proposal Some want it to relieve the public exchequer of some of the responsibility of financing compulsory education, others see in it a revivalistic urge to return to a more primitive economy, others still accept the name as a convenience and would not be bothered with the thing I do not wish to enter into an argument with these friends, but I would like, in view of my very close association with this proposal to assert with all the emphasis that I can command, that to me it has meant the introduction, at the early

stages of education, of what I have been trying to explain to you as educationally productive work Handwork is sought to be introduced in these schools as the most effective instrument and occasion for *mental* work in order to let the mind grow and develop It has come as a result of the conviction that the children of this age group *think* with their hands and learn by doing In so doing, they perhaps recapitulate the history of our race For, as a matter of fact, intellectual work has grown out of the manual, which is the basis not only of all art but also of all science What Gandhiji, with his keen eye for the simple and the essential, described as the "why and wherefore" of craft work is an indication that when he originated the idea of making handwork the vehicle of Basic education, he did not have mechanical or manual work in view but educationally productive work, which at this age can go best together with manual activity To breath a soul into the dead monotony of mechanical work is the world's greatest social and economic problem By making manual work the instrument of mental development in our Basic schools, we could prepare the ground for that consummation

The scheme of diversified secondary schools, which is being actively considered as a major educational reform, seems to have kept clearly in view the axiom of congruence between the mind to be educated and the goods of culture which are to be used for its development But unless the principle of educationally productive work is translated into action there also, the change may not prove to be as far-reaching as one would wish it to be There, too, information should not be permitted to smother education All possible limitation of the material dealt with, all possible extension of the opportunities for observation, creation and expression, all possible encouragement to learning by experimentation, to self-activity and to moral independence, should characterize these schools if they are to be seats of education, i e of the cultivation of the mind, and not degenerate into just information shops

And my submission to you of the University of Lucknow is that the universities, too, should be such places of productive educational work. For aught I know, they might be that in some

measure, but I am afraid not to the extent one would wish. For, if it were so to the requisite degree, the role of the universities in intellectual and moral leadership would have been much more significant than it appears to me to be. Tremendous changes in thinking and outlook appear to me to be on the march in this country, but the universities do not seem to be giving any perceptible lead We are face to face with compelling situations in the growth of our laws and of our constitution Are the universities supplying the leadership? We have a rapidly growing body of international and diplomatic problems to face Do our universities show awareness of the situation and preparedness to enlighten and direct? We have the problems of planning a gigantic economic growth The universities have contributed, in a degree, to elucidating the objectives and methods of that enterprise, but their influence on the shaping of the Plan has not been as decisive as it might have been The root of the matter seems to me to be that we are much too engrossed with transmitting knowledge acquired by others, being content with the second-hand and subconsciously becoming satisfied with the second-rate If we were to accept the principle of productive educational work, we should, perhaps, change the work of our universities beyond recognition Teachers as well as students would, perhaps, devote more time to working on concrete, definite projects and problems of their choice, of grappling with them manfully, of assiduously acquiring all the second-hand information and attaining all the skills necessary to the satisfactory handling of that problem or project, and growing intellectually and morally with their problem Like the artisan, the peasant, and the artist, the learned man, too, can get to the joy and satisfaction of work through definite tasks voluntarily undertaken and devotedly accomplished The universities would, perhaps, make it a point to provide increasing opportunities for the exercise by the students of independence and spontaneity The teacher would, perhaps, agree to remain in the background, helpfully watchful but not officiously interfering. There would, perhaps, be less desire for conformity, and the teacher would have the feeling of being a free, responsible member of a free society, free to think and free to express his

thoughts, free to be unorthodox and free even to err The self-imposed discipline of reverence for the values the university represents, and understanding for an ordered and smoothly working academic and social life, would, perhaps, make the pathetic attempt to impose discipline from the outside absolutely redundant The methods of passive receptivity would, perhaps, make room for those of active participation, lectures would have to make room for discussion groups The syllabi would, perhaps, have to be radically reviewed and altered

I do not wish to tire you out at present with a detailed discussion of how we might go about this tremendous task But I do certainly wish to share with you my feeling that if the atmosphere prevailing in our universities were really the atmosphere of educationally productive work, they would not tend to fall, as I am afraid they do, into a rut of routine I venture to repeat what I said elsewhere There is dangerously little of thinking in the universities all over the country about their own work, about its nature and scope, its aims and objectives its methods and techniques Too much is unjustifiably taken for granted. And there are a number of problems that cry for deliberation and decision if the universities are to do their work effectively and well textbooks or original source material, lectures or discussion groups, objective tests or essay-type examinations, or a combination of both, selection of teachers primarily for research or for teaching or for teaching and research, and with what variation of emphasis at what point, whom to admit and how to select, liberal general education or specialized education, the medium of instruction—English, Hindi or regional language, or, perhaps, Hindi and English, or maybe, regional language and Hindi—these are all questions on which we may not be complacently sure that our present practice is the right answer, nor are all answers easy to find There is a pathetic feeling of security in treading along the beaten track, everyone is afraid of doing anything for the first time This would not be so if the universities were more pronouncedly places of educationally productive work, which is alert and vigilant and is seldom caught napping It engenders new ideas and new combinations of ideas and new understand-

ings of the varying shades of their meaning. It constantly rejuvenates the mind.

There is, however, one very important limitation of this educationally productive work, of getting to and realizing and expressing newer and newer ideas or combination of ideas, of intellectual development and mental growth It is essentially work on and for oneself That is its danger to education as a social force Persons engaged in such productive mental work can easily grow into partial, socially ineffective or useless men Such intellectual work may leave a savant aesthetically unschooled and morally infantile It may make of the scholar a morally indifferent person living by himself in a world of his own It should, therefore, be placed in the service of society If productive work of the kind I have been advocating is essential for mental development and growth, its close association with the service of others is essential for man's moral and social growth. Productive mental work seeks to attain an individual growth, harnessing it to social ends, gives to the individual a social significance The social orientation of education and creating a sense of social responsibility in all engaged in it, is the second basic requirement, as I see it, of our educational reconstruction This is all the more urgent in view of the democratic nature of our national life A democracy does not compel, it persuades. It has to rely for its success on individual initiative and not on impositions from above Cooperation, persuasion and the exercise of individual initiative are its basic qualities One of its most difficult problems anywhere, and specially so in India, is that of educating every citizen to a sense of common nationhood It is a problem which a democratic society cannot escape, because of the choice of the basic principles of its constitution, and the choice of its way of life For if democracy respects individuality, cultivates reverence for every human being as a value in himself, allows the cherished democratic freedoms of speech and association and conscience, establishes a universal adult franchise, provides freedom of occupation, it generates, in so doing, centrifugal forces which may very easily tend to disintegrate and disrupt democracy as a social order When this danger manifests itself, men, in desperation, tend to

the view that to keep society together, to let it furnish the *sine qua non* of an ordered and secure existence, these democratic freedoms may be denied to the mass of the people No less a man than Plato was driven to that view Wrongly so, I believe. For the denial of these freedoms to the mass of the people does not by itself provide any sure and unerring sieve that could select that best, the elite in intellect and character, and place them at the head It provides no machinery for picking out Plato's philosophers and making them kings ! The democratic State has to do something else to keep itself together One most potent instrument it has for this purpose is education—education for a common nationhood The preparatory work has to be performed by our schools and colleges and universities, the final touches can only be given by the manifold activities and institutions of our public life

How can education do it ? The answer is clear educational institutions have to correct their one-sided intellectuality and devote themselves more consciously and systematically to the exercise and nurture of the social urges inherent in the young They should abstain from directing the intellectual, the technical, the emotional elements of youthful disposition to isolated development, and attempt, whenever possible, to let them grow and flourish in the service of others and in mutually shared work. Only the shared experience of such work can establish habits of thought and action which can keep the subjective individual urges of a free democratic environment within their legitimate framework and prevent their degeneration into disruptive social forces Only such work can make equality and fraternity real experienced values Only in such work does social responsibility become more than a phrase

Anyone who sets his heart on giving to the Indian people an educational system worthy of its democratic way of life, should seek to transform all our educational institutions, from the elementary school to the university from places of passive receptivity to those of spontaneous activity, from places of collecting and forgetting information to places of the discovery of knowledge and its use, from seats of theoretical intellectual onesidedness to those of practical human many-sidedness, from places of

individual selfishness to those of devotion to social ends. //

To you, young friends, who are stepping out of the comparatively sheltered life of the university into the life of an emergent nation and the life of a rapidly changing world, I would like to say a few words, not because it is customary to do so, but because a whole life that I have spent with the youth of my country urges me to pour forth my heart to you. For, I feel with almost painful intensity that on you and your generation depends entirely what we make of our emergent nationhood and what contribution we are able to make to the life of the world around I said painful, because the feeling occasionally creeps in that we might be leaning on a reed I sometimes wonder if the generation that is young today realizes the tremendous nature of the challenge with which it is faced It is the challenge of our newly-won freedom which has all at once made it possible for us to deal as best we may, with old and menacing challenges that had long been waiting to be met, the challenge of intellectual slovenliness, the challenge of moral insensitiveness, the challenge of social injustice, the challenge of crippling customs, of narrow corporate selfishness, of the hatred of creed towards creed and caste towards caste, the challenge of ignorance, the challenge of preventible disease and avoidable death, the challenge of unspeakable poverty and indescribable misery Can one imagine a more bewildering multiplicity of challenges, all opportunities for our young men to try their strength and show their mettle ? It is, perhaps, this baffling multiplicity of challenges which engenders in some of our youth an impatience that believes it can meet them by a violent root-and-branch change I have imagination enough to understand this impatience—I, too, was once young But I can see, and wish my younger friends to realize, that the diseases and disabilities we are up against are not such as can be removed by working ourselves up to a frenzy and ending in a supremely heroic but short-lived effort What we are primarily called upon to do is not to destroy but to build No senseless annihilation is required, but deliberate construction Work, work, work, silent and sincere work, solid and steady reconstruction of the whole material and cultural life of our people

Young friends! If I knew of any contrivance by which I could reach your heart, I would put just this one conviction into you that you are privileged to be workers in the construction of a sacred edifice It is given to you, young friends, to be builders of an edifice far more enduring, far nobler, far greater than all the beautiful and grand edifices of the world—the glory and the grandeur that shall be the India of the future To some in history it is given only to demolish, some are destined to make minor alterations, others are required to keep an edifice in good repair It is given to you to build It is a great opportunity and a great privilege But it is a great responsibility, too Can you, will you, take up the great responsibility? You cannot take it up if you are impatient and in haste The task is long, it demands thoroughness, and requires time You cannot hope to help effectively if you can only work by fits and starts It requires steady effort Overstrung nerves, followed by moods of blank and paralyzing despair, have to be guarded against You had better keep away if failure engenders disappointment in you, and disappointment despair Failures there must be, many and frequent Only they shall venture to work here who can turn every failure into food for renewed vigour Many will not agree with the way you seek to build this noble edifice and may vehemently oppose you Those in whom this opposition can create bitterness and utter loss of faith in the opponents, will not act wisely if they set about hedging this Shrine of Liberty round with walls of prejudice, driving the builders into the enclosure to nourish dull hatred and a sullen sense of wrong, and shut themselves in stern isolation from the healing touch of the larger life of the world You cannot take upon yourself this great responsibility with a spirit of negation and distrust lurking within you, for these will render you intellectually too bankrupt and morally too sterile for the mighty effort You cannot approach the great task with suspicion and irreverence, for something more robust and more energizing is required to give you the strength to address yourself to the Herculean project and to sustain you while you are at it You cannot shoulder the responsibility if you proceed to work with dirty hands and impure hearts It is sacred work You may not put your hand

to it with discord within you : discordant souls within cannot produce harmonies without It must be clear to you that in order to undertake the immense responsibility, moral qualities of the first order are essential. It is further essential that the younger generation, possessed of these moral qualities, should be able to put forth a united, coordinated effort for a considerable length of time. The great national edifice will not spring forth from India's soil for the wishing of a few persons, however great It would repersent the fruit of the sustained and united lifelong effort of those who are young today Will the young generation strive to generate these moral qualities? Will it, given these qualities, know how to combine and to cooperate, completing and being completed one by the other? One has to be a great optimist to answer these questions in the affirmative I am such an optimist First, because I have never felt the necessity nor seen the utility of being a pessimist and, secondly, because something deep down in me seems to furnish me with the belief that Providence has destined India to be the laboratory in which the greatest experiment of cultural synthesis will be undertaken and successfully completed. India's mission in world history seems to me to be the evolution of a distinct type of humanity, combining and harmonizing in itself the virtues of the diverse types which history has produced, all blended together to form a new type that might evolve a characteristic and, perhaps, more satisfactory pattern of civilized existence than those in vogue at present.

I wonder if you share my belief But if I can persuade the younger generation of my countrymen to do so, I would have brought them face to face with a great educational challenge For they would see unmistakably that they could not be helpful in bringing about such a consummation unless they deliberately attempt and successfully achieve a harmony within themselves. They will have to strive for an all-round harmonious development of their own personalities Perfect, all-round development is an equilibrium Not the simple equilibrium of other living things which just adapt themselves to their surroundings and are spared any inner conflicts of the soul to reconcile Man is made to lose and then rediscover his equilibrium His is an

equilbrium of a rebirth from the travails of irreconcilable inner contradictions It is the pride and privilege of humanity and an indication, perhaps, of man's place on the borderline between the animal and the divine Placed under the sway of conflicting urges, we are yet given the poetic quality of composing a harmonious life The irresistible appeal of the material and the forceful urge to flee from things of this earth, the egotism of selfish self-assertion and the self-denial of "love thy neighbour as thyself", the callous indifference of indiscriminate destruction and the smiling martyrdom of willing self-sacrifice, the pride of domination and the humility of selfless service, the greedy watchfulness of worldly calculation and the self-forgetfulness of dreaming great dreams, the will to enjoy and the willingness to suffer, the storms of passion and the quiet placidity of knowledge---these and ever so many more are the conflicts and contradictions which an inscrutable Providence has woven into the mysterious fabric of our being. One-sided development is an easy way out But the easy way in this case is not the right way. It is not right for the individual whose perfect growth and development require that he should face the conflict and reach an equilibrium It is not right for the nation to provide for its all-sided activity by the one-sided growth of its members Lineal growth is not a characteristic of organic development It is not right to have a group of saints and another of sinners, a class that works only with the hands and a class that works only with its wits, a class that gives its life-blood to create new values and a class that just enjoys them We should not seek to base the perfection of our national life on the multiplicity of individual defects We should aim at the perfection of the whole through the perfection of the parts We should be ready for the material just as much as for the ideal, for inner contemplative experience as well as for outward activity, for suffering as much as for enjoyment We should learn to stand with our feet on firm ground and to converse with the stars on high.

SPIRITUAL REGENERATION OF THE INDIVIDUAL

I MIGHT TELL YOU PUBLICLY AT THIS CONGREGATION, AS I WISH it widely known, that I am hopelessly allergic to making speeches and delivering public addresses. Nothing shakes me more than failure, in spite of all my awkward dodging to escape the torture. Fortunately for me, I am a good and patient listener, for how could I have otherwise survived so long with speech-making—the main, if not the only, pastime of my dearly loved tribe! But in this particular case, I am really happy that I was invited to address this Convocation—and for a very personal, selfish, reason which it was as well as you knew. On the occasion of your hundredth anniversary two years ago, an historic occasion of reflective rejoicing, not only for you, but for the whole university community in India, you were pleased to honour me by conferring on me your doctorate, and thus giving me the feeling that I also belonged to this great University whose services to the cause of modern higher learning whose traditions of scholarship and research, and whose contribution to the shaping of the emerging pattern of Indian life and thought, through a whole line of eminent men and women of unparalleled distinction, I have always, from a distance, admired. To have been accepted as one of you through your gracious generosity is a privilege I highly cherish, and in spite of something like embarrassment at receiving an honour I did not quite deserve, I must admit that it made me proudly happy. In the fullness of

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Convocation of the University of Calcutta, January 20, 1959

your generosity you did not even allow me to offer my grateful thanks on the occasion This invitation to come and address you would, I thought, give me an opportunity of doing that, and here I am to say "I most gratefully thank you," knowing full well that I can never adequately say it in words

If I could but stop here and take my seat, it would be pure unmixed joy But I have been long enough in this world to know the utter futility of even wishing for such a thing I must, therefore proceed!

The thought that comes first to my mind is to share with you the pressing desire, as one of you now, that this great University, itself faced with problems of great complexity and enormous dimensions, might, in spite of these, courageously take upon itself to be the pioneer in solving similar problems that beset all the universities in India—problems, first, which by their sheer quantitative magnitude have become problems affecting the character of university education, and problems, secondly, of the qualitative nature of education which the new life of freedom poses with an urgency unknown before The universities of India can legitimately look up to you to give an intelligent and effective lead

Let us have a look at the quantitative problem of the ever-growing numbers at the universities a problem which torments this University with distressing acuteness Universities are supposed to be institutions for the education and training of intellectual workers in a society based on the division of functions They are supposed to be socially necessary establishments for workers whose effectiveness in their professional work presupposes a thorough and systematic intellectual training Those who seek to join these establishments should have had a required minimum of intellectual and moral schooling and should show a pronounced aptitude for thorough intellectual work Neglect these two conditions and you change the character of the university almost beyond recognition—and both these are being sadly neglected Trusting unquestioningly to the certificate of having passed an invalid and unreliable written examination is not really insisting on an effective minimum of intellectual and moral schooling True there are some universities which in the

exercise of their "autonomy", refuse to admit the small number of young persons finishing 12 years of schooling at a post-Basic school run under government supervision, as they insist on a minimum intellectual schooling which these young persons are not supposed to have had But the very same universities open their gates for the tens of thousands who come to them after ten or eleven years of schooling, whose standards of attainment by any measure have perceptibly deteriorated in recent years. No university feels "autonomous" enough to insist on having a measure of its own for ensuring this minimum of intellectual and moral schooling in persons entering its portals There is no university that cares to consider the new entrant's aptitude for thorough intellectual work A large number of socially necessary services require, without much reason or justification, the hall-mark of the university as a minimum starting qualification. Then, the vanity of many a professional candidate seems to be satisfied only with a university degree Moreover, the lack of certainty of demand in the occupational and professional market for new talent, and the lack of direction and the mental laziness that tend to postpone the choice of one's work in life, all conspire to make young persons feel that the university is perhaps a good place to bide one's time The university and its colleges seem quite disinclined to refuse admission to anyone who might, for good, bad or indifferent reasons, seek it They do not want to displease—as a matter of fact, no one in our polite democracy seems inclined to displease anyone In the case of the universities and colleges, it is sometimes not just polite graciousness but, perhaps, also material considerations that determine the lack of resistance to giganticism For with no adequate endowments and with insufficient, if any, public support they have to depend on the fees they charge from their students in order to pay their teachers their meagre remunerations They have to be big in order to survive, whatever might have happened to the dinosaurs in the cruel march of evolution All these and many other factors have been contributing to the rapid growth of the clientele of the universities and their colleges; and as they have not been accompanied by anything like a corresponding increase in the number of teachers, in the avail-

able accommodation, and in the necessary equipment, these are tending with alarming effectiveness to underline the value of these institutions as educational establishments

It has been suggested that we should drastically limit numbers by a strict selective process at the beginning of the university course It is easy to select mechanically by the results of the high schools or of the higher secondary schools, if and when they are established in large enough numbers I do not think that would be the right way to do it It would imply a trust in the prognostic value of our High School Examination which it does not deserve, and it would ignore the patent fact that much talent matures late I am personally of the view that a continuing process of selection should take place during the course of studies at the college or the university In order to make that possible, however, big classes will have to be broken into seminar groups of a manageable size The requisite number of teachers and assistants will have to be provided for guiding and helping students at work in these small groups A continuous process of selection should go on by means of discussions, written work and appropriate tests at various stages in the university career, and provision made for absorbing those unsuited to rigorous intellectual work in some other more congenial form of work Intellectual work is, after all, not the only work for an educated person Unless these other avenues are well laid out, the crowd at the university will smother it sooner or later, sooner rather than later, where it has not succeeded in doing so already

If, however, the suggested device of reducing numbers by a continuous process of intelligent selection during the university course is adopted, it will entail fairly drastic changes in the number and composition of our teaching faculties, in the provision and additional space and additional equipment A tremendous task this, which the University Grants Commission will have to finance and direct I feel confident that they will be able, over the years, to do it For it is my conviction that the best thing that has happened to Indian education in recent years is the establishment of this Commission, whose design was prepared by the University Education Commission, of which

your distinguished Vice-Chancellor was the Member Secretary Under the Chairmanship of Dr C. D Deshmukh, who is applying himself to his task of great and far-reaching importance with wisdom, competence and vision, the country may well trust that nothing will be left undone to provide the universities not only with the inevitable finance, but also with what is even more valuable, with sympathetic guidance and advice

One thing, however, we should do well not to overlook, and it is this Even if everything were done that needs to be done —and it is not by any means easy to do everything—to make our present institutions of higher learning more efficient by making them less thickly populated and by providing them with the requisite means to do their job well, we can never escape the inevitable manifold expansion of the apparatus of our higher education Howsoever we select, the numbers at the educational base are increasing with such speed that even if a much smaller percentage than now of those who come out of our secondary schools were in future to go to colleges, the total number seeking admission to colleges, and entitled by their attainment and aptitude to get it, will soon be incomparably larger than it has ever been Judging by the ideal we set ourselves as a people in the matter of free and compulsory education for all boys and girls upto the age of 14 within ten years of the promulgation of our Constitution, as embodied in one of its Directives, our expansion at the base has been lamentably slow, and in the years immediately ahead of us the deficiencies of the earlier years will have to be made good It would then be a tremendous base of elementary and secondary education on which the universities and other institutions of higher learning will stand However much we may try to place limitations on the numbers going to the top of the pyramid, they are bound to increase greatly, unless by accident or by design our school system succeeds in killing all intellectual interest and aptitude—and blind circumstance or morbid ingenuity can sometimes achieve that dismal end which God forbid Let us all hope and trust that such a catastrophe will not befall us and we shall find it necessary, side by side with wise and effective methods of selection, to provide for the establishment of more and more institutions

to deal with the growing numbers. The proposals to limit numbers are not usually accompanied by plans to establish new institutions, so that, when they have to be established, as is inevitable, they are almost always established in a hurry and without due preparation Lack of adequate preparations is the rock, adjoining implementation, on which some of our best educational thinking suffers shipwreck Let us beware, and be prepared.

There are a number of other things connected with the inordinate inflation of our universities which tend to effect the very character of their specific work I do not wish to detain you here with an enumeration of all of them But I plead that those responsible for universities should squarely face the issue of relating the university's function to its optimum size, and see that enlarged universities do not cease to be universities in terms of higher education and research on account of their unmanageable crowd of young students exposed to some sort of an instruction, and their harassed teachers, under pressure, doing or appearing to some sort of teaching, some sort of research some sort of administration, some sort of participation in an endless string of committees, and some sort of a supervisory function in big programmes for the development of the so-called "campus"

Problems of magnitude apart, the main preoccupation of university men should be to improve the quality of their specific function This is always necessary but it is all the more so in the present circumstances of our society For a new pattern of our life is emerging and the universities can be a potent source of influencing the shape it takes

What should be the prime concerns of the university in this emerging life ? The first thing that comes to my mind is its concern with the individual and the spiritual This may sound a little out of fashion, but I feel it is a vital concern. Our preoccupation during the several decades before 1947 with the effort to achieve national independence from foreign domination has engendered a pervading sense of the priority of the social over the individual Since the non-material roots of individual and social existence are not exposed to casual superficial observation, and the urgency of raising our deplorably low standard

of living is so pressing, there is a dangerous tendency to neglect the things of the spirit in the emphasis on material welfare. Far be it from me to minimize the immense importance of the social and the material in life, but I maintain that the concern of education, and therefore of the university, is with the individual and the spiritual, and the university cannot do too much to refuse to deviate from its responsibility in this respect The justification of good education is an enrichment of life for individual human beings and the full development of their spiritual potentialities. The aim of higher education is the development of the mind, and mind is not a mass phenomenon Minds exist only as individual minds Sound education is not the shaping of the educand according to a given generic type determined as necessary material for this national scheme or that development project Education is not pressing into shape and putting a stamp It is not the manufacture of a mechanical apparatus It is a helpful setting free of the unique and specific individuality of the educated This is why no educative agency which confines itself to putting information and more information into supposedly empty heads, really educates This is why indoctrination is not education Education is the process of the individual mind getting to its full possible development This development is possible only by contact with goods of culture which are the products of mental effort of similar mental structures. The mind of the student at the stage of development when he comes to the university has, besides the initial vital physical and psychical functions of the human mind, also developed intellectual and spiritual functions whose satisfaction makes him experience what may be termed the absolute, timeless, objective values of, say, the True, the Beautiful, the Good, and the Holy. When experienced, they bring with them a characteristic satisfying sense of validity and permanence and absolute worth One gets committed to them, one strives to realize them They become a determining factor in a person's scheme of life, its structure of values, its choices and preferences Education, in the true sense of the word, is helping the individual and to experience these absolute moral and spiritual values, so that they in turn urge him on to be committed to realize them, as best he

may, in his life and in his work Whatever else the university may or may not do, education, in this sense, should be its first concern.

The second concern, which necessarily follows from the first, is to so organize its work as to make the realization of the latter possible. Here the university as an educative agency has to mediate between the subjective mind of the educand and the objective mind concretized, crystallized as it were, in goods of culture This is the mediation between the individual and his culture, between the individual human being and human culture, between him and the sciences, the arts, the techniques, the religions, the moral and legal codes, the social forms, the institutions, the personalities, in which human culture is embodied But the energies stored in these goods of culture are not available for use indiscriminately There should be a congruence, a correspondence between the mind that has to grow and get its sustenance from them, and the mind or minds whose energies are stored in them Education is the development of the subjective mind through the appropriate and congruent manifestations of the objective mind It should be the chief concern of the university to evolve a machinery for comprehending the varied types of individuality that seek its mediation for their fullest possible growth and to confront them with cultural goods corresponding to their distinctive mental relief A well-developed system of counselling is, to my mind, an essential part of an efficiently organized university in order to help in this mediation effectively

The third concern of the university, in my view, is to be clear as to the goods of culture with which it brings its students in contact, and in what sequence and with what intent Our schools being what they are, and, in spite of the several schemes of school reform at the elementary as well as the secondary stage, promising, on account of the sheer magnitude of the required change, to remain merely what they are for some considerable time, it would be unrealistic for the university, in our present cirumstances, to believe that the high or the higher secondary school will have enabled the growing mind, before leaving school, to have, in some measure, come to grips with

the available goods of culture which could become the food for its own growth and would correspond to its own peculiar structure. The school is, by and large, crowded with a multiplicity of goods, all of a similar structure, and a large variety of others is left out severely alone. When young men and women come to the university, they really are at sea as to what they should study, and they make their choice in most cases in view of considerations that have no relevance to the education of their mind. They take subjects which are paying some degree of competence in which promises a speedy return. Engineers, overseers, foremen, veterinary surgeons, surveyors, physicians, and family planners, are needed for development plans, and every poet and artist—and we have quite a few of them—would like to study science in order to earn some sort of a living by doing one of these jobs and, by doing it badly, make himself miserable. Statisticians are needed, so everyone wishes to study statistics. Some make their choice by the commonsense method of discovering—and the process of discovery is made easy by gratuitous advice by those who have gone before—the subjects in which it is easiest to pass an examination with the help of "notes", even if it be success in a class which later proves to be a liability rather than an asset.

I think that in circumstances like these it should be the concern of the university to so arrange its courses of study and instruction as to provide for a controlled confrontation of the students in the early years of their study at the university with problems which face all educated members of our society alike. It may be made to aim at giving some measure of general scientific, aesthetic and moral culture by having represented in it the three broad fields of the humanities, the physical sciences, and the social sciences. This, I know, is more easily said than done, and if it were done with the tacit acceptance of view that information about things can be a substitute for experience and discovery, the results are bound to be an insufferable superficiality of approach.

And this brings me to the fourth concern of the university: its method of approach to its intellectual work. I shall briefly state what I think is essential if the university is to become a

place of education, and not one of amassing information and forgetting it It should be recognized that information collected by others and passed on to us is not education; knowledge based on experience and discovery is The university should so plan its work as to make education in this sense possible It should set its face against prescribing a minimum of information as the criterion of the success of its work It should strictly limit the portion of objective culture which goes to the cultivation of the mind, but should let the mind grapple with cultural goods that correspond to its peculiar make-up, work on them, assimilate them, reconstruct them, change them, improve them. It should provide opportunities for the mind to work, and work earnestly, for by trifling with things, or trifling with ideas, or by trifling with words, and by just mechanical learning by heart, the mind does not get educated The university should transform itself all along the line into a place of active, earnest, intellectual work from a place of transmission of information and its passive acceptance It is by such work that allegiances to absolute values are forged, habits of systematic, methodical thinking are formed, readiness for self-examination and self-criticism is engendered, and the way is cleared for the development of a free moral personality A free moral personality is the proud end-product of a sound education

Finally, I think, should come the university's concern for the steadily growing approximation of the society in which it is privileged to serve to a better and a juster and a more graceful way of life, if for no other reason, then because the individual mind whose development we have so far regarded as the chief concern of the university, cannot hope to grow to its full perfection without a corresponding advance of the collective social existence If we aim at excellence in the individual, we have to aim at it also in society The university should project itself into the community All barriers between the university and the life of the people, between the acquisition of scientific and technical knowledge and its utilization for the social good, must go Individual development and social responsibility should be the guiding stars of university work

All this will obviously entail great changes and Herculean effort

I am sure our people will have the moral courage and the intellectual strength to make their universities grow into such seats of moral regeneration—individual as well as social

I suppose I should end by saying a word to those who have received their degrees today Entering what is called "life", after the comparatively sheltered and in some ways comparatively irresponsible period of university study, is quite a thrill. I hope you realize that a degree conferred at the end of your university work is by no means an indication that your education has come to an end One would be happy if it has begun The degree, if anything, is an assurance that you may go through the harder school of life with some measure of self-confidence, that you will be able to educate yourself in it It is a long school which lasts a lifetime Many people have to go to it without the initial advantages that you may be expected to possess while entering it

You may be expected to enter it with a degree of humility which characterizes all who are anxious to grow and to learn and to serve

You may be expected to possess a certain breadth of intellectual horizon with reference to values attached to things and persons. You will not enter life, like some others, with blinkers

You may be expected to have an urge towards moral development as free persons under self-imposed discipline which alone can render that development possible. This urge will constantly press towards perfection in your own person and in the society around you You are surely not entering life with the conceit that you can be

You may be expected to have a flexibility of mind which will prevent you from hurling yourself at life like a hard-boiled egg.

You may be expected to owe allegiance to some absolute values, thus ensuring for yourself a central focus which could irradiate all your actions and thoughts and feelings, and you will not face life like an internally torn and dissipated busybody.

One expects all this of an educated person But education is a process that never ends and, in its essence, it is always self-education. If you do not fulfil all these expectations today, as might well be, do not get disheartened It is never too late to

begin one's education Work on yourself with faith and determination and hammer yourself into shape. Hard, indeed, is the way, and long But you are young Go ahead steadily with courage and humility on the road that leads from individuality through character to personality May "the Protector of Travellers" bless the way [1]

FOUR OBJECTIVES FOR YOUTH

BELIEVE IT OR NOT, I FIGHT EXTREMELY SHY OF DELIVERING addresses, perhaps because I have had to give more than my share of them I am particularly nervous when I have to deliver a convocation address I am reminded of a delightful passage from that stimulating book, *Age and Youth,* by Sir Ernest Barker, which I even took down in my little notebook when I read the book some years ago Sir Ernest has described his experience of Speech Day orations "To deliver such a speech," says Sir Ernest, "is like riding three horses at once, or like keeping three balls simultaneously in the air One has to speak to the staff, one has to speak to the parents, one has to speak to the boys or the girls, or both, as the case may be One has also to mix a spice of wit, or rather of humour, with a good, solid substance of edification, and if one adds a good story and a quotation from Shakespeare or Wordsworth, the mixture is complete It is like making a Christmas pudding, it is easily done if you assemble the proper ingredients and stir them thoroughly together The danger is, in my own experience, that you may begin with too many jokes , and then when you leave them and soar to higher things, you may find your audience, in its expectation of further jokes, still laughing at your high solemnities "

I hope I will not be considered irreverent for suggesting a degree of similarity between a university convocation and a Speech Day at schools In a land where caste still commands a measure of allegiance, it is at least impolitic to do so ! I have,

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Convocation of the University of Utkal, Cuttack, December 6, 1959

however, in my own experience as an educational worker, gone, by a strange combination of circumstances, through the entire spectrum of educational activity from the primary school to the university, and have come to see the underlying unity of this whole activity too well to make much of such hierarchic distinctions. And although, Christmas being yet some way off, I shall not make the pudding, I might well proceed to collect in this brief address some of the ingredients that might have gone to make one.

The first of these, which I hasten to assure you is not a joke, concerns educational policy in general. Our future as a free people depends on our developing a sound system of education. We have been engaged now for nearly two decades in discussing what we should do with our education. There has been a great deal of discussion, there have been reports without number dealing with most of the major aspects of education. But apart from a very rapid expansion of the educational apparatus all along the line, I cannot resist the impression that no significant change of objectives or methods has taken place.

I am afraid this is not the occasion to hold forth my views about educational reconstruction in the country in any detail. I may, however, be permitted to state my conviction that if education is really intended to educate, that is, help in the cultivation of the mind to its full development, and if education is to help us to meet the two main crises of our national life—the crisis of efficiency and the crisis of moral integrity—as education alone can help to meet them, then educational institutions, from the school to the university, should all, of course with varying limitations and emphases, become places of active work of the mind and communities of shared experience and shared values. They have all to change from places of passive receptivity to those of spontaneous activity, from centres of mere acquisition of knowledge to those of its right use, from seats of individual competitive ambition to those of social cooperative readiness to serve, from places of intellectual one-sidedness to those of practical human many-sidedness. I refrain from elucidating, for I have done that frequently before. But the universities, like all other educational institutions, owe it to policy-

makers to hasten to bring about these essential changes But, perhaps, I am wrong in thinking of policymakers as outsiders in this connection, for a university as an autonomous corporation is supposed to be its own policymaker

I am afraid, however, that in the stifling abundance of routine, the universities in our country usually do not have much time to devote to a critical discussion and appraisal, with a view to improvement, of their own work, its nature and scope, its basic objectives, its techniques and methods The inherited, not infrequently of doubtful value, is taken much too easily and complacently for granted As places of leisure in which to grow wise and shelter to mature, the universities could well move a little slowly and avoid what they might consider undignified haste Universities can well have a certain degree of conservatism, but they may not entirely neglect their role as seats of the adventure of the mind Specially so in India, where the social set-up, in which the universities functioned, has so radically changed in view of the tremendous challenges which our newly-won freedom and the stupendous tasks of building up a good and graceful national life have brought with them The objectives an Indian university had to strive to achieve as an integral part of a foreign domination cannot be its objectives today It has no longer to content itself with giving to its alumni a certain amount of information, a certain number of skills to be harnessed to the attainment of ends set by others It has now to educate men who can set those ends Instead of instructing members of the rising generation in what to think, it has now to teach them how to think Its purpose is not indoctrination but the development of the power to form sound judgments The whole approach to the university's work has, perhaps, to change. Methods of passive receptivity have to give place to methods of active participation and disciplined, purposive intellectual work The syllabi have to be put to the severest scrutiny and, perhaps, drastically changed It would, I am afraid, not be enough in this connection to make more liberal arrangement for the teaching of science, which is the prevailing fashion It is essential to determine how and to what end that science shall be taught The learning of the facts of science, for instance, and learning

whole strings of them and even repeating experiments on which they are based, do not, I feel, give any real understanding of controlled methods of thinking and experimentation The student almost invariably fails to generalize the methodology of science It may be worth while considering the possibility of drawing upon the materials of instruction from the physical and biological sciences in a representative and not an exhaustive manner, not to make it so crowded with sheer facts as to produce a "headache of muddled discouragement" It may be worth while evolving what have been termed Block-and-Gap courses, choosing fewer topics and teaching them well, indicating the methods as well as the results, and making the student feel like a real worker in the field of science even if for a while It may be worth while exploring the advisability of substituting textbooks by a series of selected and edited original scientific papers and longer works from the research areas of the selected scientific field It may be worth while giving more emphasis on the understanding of the methods of scientific enquiry and their impact on modern life in place of the exaggerated stress on the products of science. It may, perhaps, be that the whole field of a subject-matter need not be worked up A thorough investigation of a part of the region may, perhaps, be more fruitful than an indifferent and sketchy view of the whole. I feel inclined to think that if one has worked through one historical period, one geographical landscape, one class of animals or plants, with diligent observation and adequate thoroughness commensurate with the degree of one's maturity, one will have developed not only the energy but also the irresistible desire to investigate with similar thoroughness other periods, other landscapes, other animals and plants whenever occasion may later demand If the principle of active intellectual work is more widely appreciated and education is not made synonymous with passively receiving and retaining information, much of this kind of thinking may receive greater consideration in the universities, and the science syllabi may look different from what they do today If only one had the time and the inclination to do something for the first time!

I wonder if we are making the best of our opportunity in that

other important field of university work, the teaching of the social sciences, either. I wonder if we succeed in bringing to the consciousness of our students that there might be methods of enquiry specific to sciences which seek to study some province of objective human culture, to study, that is, the human mind objectified; that we can look *at* nature and just register its uniformities, but that we can look *through* culture and "understand" it. In the natural sciences one is satisfied with knowing from the outside and dispenses with a knowledge of the essence, for this latter would involve knowledge of the qualities, of the purposes, of the origin and the end of the object, a knowledge of its totality, of the context which it makes—its what and now, and of the bigger context in which it has a place—its whence and whither and why. In "understanding," which is characteristic of the social sciences, we grasp the meaning and significance of a phenomenon and can hope to reach real, essential knowledge. The knower, in the sciences of human culture, can go, as it were, behind the scene and can see from the inside. Rightly applied, this exercise in "understanding" could be a much more potent force in the cultivation and education of youthful minds than the knowledge we can acquire about Nature, which is necessarily a knowledge from without. If instead of pushing into, at best, passive minds an array of names and dates and events, we were to pick out a number of major turning points in our own country's history and concentrate analysis and discussion on them and, through a thorough and competent use of a number of original documents and other material, enable our students to study them as they appeared to the participants in them; if we could successfully make these turning points appear what they in reality were as instances of deliberation, decision and action, like the deliberations in which we might ourselves be involved today or tomorrow, we would create for the youthful minds fascinating opportunities of extremely rewarding intellectual work, which alone truly educates, for it transforms from within and is not just an external appendage. If we could help them to learn properly to read and interpret contemporary material, to habituate them to analyse an argument into its elements, to discover the rela-

tionship between its several parts, to look for the explicit and implicit involved in it, to get to the basic issues in a situation, to evaluate the authenticity and credibility of testimony, we could have the superior satisfaction of having trained their minds to think by real fruitful intellectual work, rather than having just stuffed them with incoherent ill-digested chunks of information We could make the study of our social sciences a much more effective instrument of education by deliberating rationally on matters of public policy with the aid of disciplines that deal with problems in the choice of means and ends. Case studies and earnest participation in serious discussions could very advantageously replace the pathetic ineffectiveness of interminable lectures to classes of justifiably bored listeners! That is how the process of self-education can be started

If even university education has not initiated the process of self-education, of awakening in the student the desire, with some measure of urgency, to grow into a free moral person and to help in making the society of which he is a member, a morally better society, then we may regretfully deduce the discouraging conclusion that education has not happened For self-education by the student is the hallmark of good university education That is, in my view, the guiding idea for a true understanding of the place of authority and freedom in education, and a true estimate of the problems of student discipline

Freedom and authority in education are not, I maintain, antitheses There is no authority in education, specially in the education of adult grown-up students, which does not presuppose an inner freedom that recognizes it voluntarily, and there is no freedom without some regulation and order which is accepted as authoritative Authority as forced compulsion, and freedom as unchartered licence are indeed, contrasting opposites, but they have no place in education —neither the one nor the other There is no organised community—no family no school, no university, no State—which, however highly it valued freedom had no rules and regulations that were freely recognized by the members as valid and binding and, therefore, authoritative. It is not possible to conceive of a free moral personality which did not observe some principles to control the

animal urges of human existence in order to render possible the pursuit in freedom of the higher enterprise of moral growth. To avoid being a chaotic mess, society needs some regulative principle, to avoid being a slave to animal appetites, personality has to impose rational and moral controls on them. The way to true freedom passes through outside authority, the road to freedom is, indeed, made by authority. The question in education is, therefore, not authority or freedom, but how long might authority last, how soon shall freedom take over, for take over it must, if the end-product of education is to be a free moral person

There is an authority at the beginning and an authority at the end of the educational process The authority at the beginning is the authority of age, maturity, experience, perhaps also superior force, which last, in the hands of good educators, is kept very far in the background At the end—and my young friends of the University are, in a sense, at the beginning of that end—is the authority of values freely experienced and freely accepted in the personal and impersonal goods of culture, in the lives of their own teachers, in the persons eminent in public life, in the examples of historical personages, in the goods of culture which are the instruments of their education and embody the higher and absolute values If education has failed to enlist the student's adherence to some of these values, it has not educated at all.

It pains me to share with you, specially with my young friends, the students, the distressing feeling I get from some manifestations of student behaviour in various parts of the country The licence they deem it appropriate to allow them selves in what they do and what they leave undone, the uncontrolled obsessions, distractions and dissipations of which these angry young men give frequent evidence, seem to indicate that there is nothing and no one that commands their respect, no higher value that can claim to have their acceptance, no objective standards to moderate their uncontrolled subjective urges, no individual thinking to keep explosive mass hysteria in check They are easy to offend, easy to manoeuvre into awkward and desperate situations by unscrupulous exploiters of youthful

immaturity, and they carry all the while, as it were, in their heads some stuff with a very low boiling point Believe me, I am not saying this in a mood of superior self-righteousness I have spent the best part of my life serving the younger generations of my countrymen, and I stand under a great debt of gratitude for all that I have learnt in association with them and for all that they have meant to me and to the shaping of my life You will, therefore, understand how it pains me to have to say what I have said But it would be criminal treason to feel it and not to communicate that feeling to you For these unhealthy manifestations are symptoms of some widespread national malady On the basis of such patterns of life and behaviour it is futile to hope that a free moral personality could grow, or the edifice of a good and graceful and strong national life could be built up For the relationship between a good personal life and a good society is a mutual relationship You may not light-heartedly throw away the enchanting opportunity of building yourself up as a free moral person and of becoming the instrument of helping your people to advance steadily towards a better, a richer, a juster, and a more graceful way of life

But the instrument must be in good shape before it can hope to perform its job You are the instrument Hammer yourself into shape Your first duty is to yourself Discover yourself, discover the capacities with which Nature has endowed you, each one of you differently Devote yourself with single-mindedness to the fullest possible development of these natural gifts Work to remove the contradictions of your nature, make of yourself a harmonious and stable character and harness it to the service of something which appeals to you as higher and nobler than your necessarily limited self This is the process of real education—from individuality through character to personality It is a lifelong process but it is high time for you consciously and deliberately to begin it There are many systems for such training, prescribed by religious orders, philosophical schools, political parties, and others In the changing world in which we are placed the foundations of most of these systems have been severely damaged by an all-pervading lust for the material which, with its terrific gravitational force, tends to pull down

all that is specifically human to the level of the sheer animal The values prescribed by those systems have been made subjects of controversy, and a young immature mind seeking guiding principles for its adventure of building up a free personality is bewildered, it tends to take the road backwards to the satisfaction of animal appetites and forsakes the endeavour to get along the road forward to a fully developed human personality I have occasionally suggested four self-evident values for young persons to start on I feel any normal young student would spontaneously subscribe to them They are Health, Strength, Beauty, and Cleanliness I feel that no normal young person will hesitate to choose Health against Disease, Strength against Weakness, Beauty against Ugliness, and Cleanliness against Filth These simple values tend to expand as one endeavours to realize them, and the young pilgrim finds himself pursuing

the objectives of a healthy body, a healthy mind, and a healthy character,
the objectives of a strong, vigorous body, a strong, alert, disciplined mind, and a strong character—firm, efficient, thorough, persevering,
the objectives of a beautiful, well-proportioned body, a beautiful, harmonious mind and a beautiful, consistent, integrated character,
and the objectives of a clean body, a clean mind, and a clean life

While you are working at these objectives you will, unless you are singularly unfortunate, be confronted, in the life that surrounds you and the life you have inherited, with Absolute Values which will beckon to you And remember that your inheritance is not confined to Orissa, or even to India You are inheritors of all that mankind, in its sojourn on this planet, has thought and sung and made and achieved, for as the builders of Tomorrow, all Man's long Yesterdays belong to you, all its good ones and all its good things, all its personal and impersonal culture In this rich inheritance, to which it should be the main function of the University to introduce you, you will see the

concretization of values that transcend your subjective whim or interest, values which, when experienced, grip one with a firm grasp, values which demand their realization through you, which demand commitment. Do not put your little self against this demand. Become willing and free instruments of their realization in your own life and in the life that surrounds you, going from what is immediate, say the family, to the village, to the town, to the State of Orissa, to the Union of India, the world, and through these to that Sum of Eternal and Absolute Values that has throughout the ages been simply and lovingly called God. But never forget that the process begins, must begin, with yourself. There is a very general tendency in our day to forget this. We all seem to wait to be true and just and good till society has been made true and just and good. We worry a great deal about the improvement of everybody else, and conveniently forget ourselves in that preoccupation. I do not deny the great importance of the socio-economic situation in the education of the individual, but I cannot forget that great education has taken place in almost every conceivable socio-economic situation. It has been well said that "men who live by educational ideals do not become captives of their times, nor of the prevailing system of their times. They count the good by individual perception of the good, not by votes for a formula that is supposed to produce good on a mass scale." Your first responsibility, therefore, is to yourself. Do not neglect that responsibility in the noisy preoccupations of mass demonstrations and mob behaviour. Do not lose yourself in the crowd. Be yourself. Think for yourself. Judge things for yourself. Feel responsible and own responsibility for your actions. If you must look for faults, look for them not in others but in yourself. We all have enough of our own to set right. The good is a discovery of the individual. The spirit that is generated in that discovery is at times potent enough to lift whole peoples and ages from fear and passivity into the activity of living creatively and fearlessly.

I should not, I repeat, be understood to minimize the significance of the social in education. I was only pointing out the priority in the sequence of the endeavour. No doubt, society

and its culture supply the material for individual development As a recompense for what he receives from society the full-grown, morally autonomous, individual devotes himself to the improvement of his social environment into a better and juster and more graceful and morally more alert way of life Those who have engaged themselves in attaining excellence in their individual lives should almost inevitably aim at realizing it in society The store of cultural goods which society inherits from past human endeavour depends for its replenishment and its growth on the readiness of its members to protect it, cherish it, cleanse it of decaying material, and their capacity to provide fresher and richer acquisitions for it. This is specially so in a democracy which does not permit of aristocratic self-sufficiencies at the expense of the toiling many The individual, who is in a way maintained during the period of his education by the results of the cooperative efforts of a thousand fellow citizens, owes a direct obligation to help in making the life of society a better life, not only materially but also morally and spiritually A fully developed sense of social responsibility is a valid test of the individual's good education This can be engendered only if our colleges and universities are themselves organized as units of community living One learns to swim by swimming in water , one learns to serve society only by serving in society I do hope the cooperation of the old and the young will make it possible for this University to grow into a community of work and responsible cooperative living, where the urgent moral challenge of serving it in order to preserve the excellence it has and to improve its future quality is vividly experienced and effectively met It would take much doing to bring this about but I seem to feel that if it can be done anywhere, it can also be done here—yes, here in Cuttack There must be some person, some place, some university that is not afraid of doing something good for the first time The endless waiting for someone else to make the first move in anything worth doing—in the revision of curricula, in the selection of students, in the reform of examinations, in the reorganization of residential life, in arrangements for student counselling, in the introduction of real student governments on university campuses—this eternal waiting is pathe-

tic, indeed Yes, I repeat, if it can be done anywhere, why not here, here in Cuttack ?

I have taken a good deal of your time But before I close I should say a word to those who have taken their degree today Young friends ! From the comparatively privileged shelter of your Alma Mater you are going out to the rather exposed field of what is simply called "life" It is said to be hard going, but many before you have gone through it manfully If you are carrying with you a disciplined mind that can think systematically and look at things objectively, if you have acquired the precious habit of self-criticism with a view to constant self-improvement, if you have learnt to live helpfully with others, if, while obliged to take you are also ready to give, if you can put in honest and sustained work, if you have learnt to get joy out of work well done and can refuse to be easily disappointed if all does not go well, if you can think with the sage and the saint but talk with common men, you will go far in life If your stay at the University has not equipped you with these qualities, it is, indeed, a pity But it is never too late to begin You can still hope to acquire them if you will

One final word of advice, and I have done Never forget vigilantly to watch your own moral progress Never be satisfied with the lower if the higher is known to you and can be reached, even though with difficulty Never succumb to the appeal of a narrower at the expense of a wider loyalty. Give of your best to your people and prize their freedom - which is the condition precedent not only for moral growth but for moral existence itself—yes, prize their freedom above your life Survival is not the highest moral value There are terms on which survival is a sin There are values for defending which life is too small a sacrifice and freedom is one such value Only so is moral advance possible, and moral advance is the justification and the destiny of Man Be ever true to that destiny May God help you ! He is known to help those who help themselves

THE ILLIMITABLE FREEDOM OF THE MIND

I MIGHT AS WELL BEGIN BY SHARING WITH YOU AN UNPALATABLE impression that has been growing on me in recent years It is the impression that our universities, indeed our whole educational edifice, is not in good shape I have most conscientiously watched myself to make sure that it is not failing vitality which engenders this rather depressing thought I have questioned and cross-examined myself to get assured that it is not a hasty judgment taken in a passing mood of despair, nor the cheap urge to find fault and feel superior I have been too long and too closely associated with educational work in the country to fall an easy prey to any of these possibilities I say all this because I do not propose to detain you here with some kind of an objective proof of the validity and reliability of my impressions, and yet hope to enlist your cooperation in thinking the situation out and, yes, in setting it right, if we may Indeed, if one could provoke you into thinking out your problems, the problems of the university, half the battle would be won For my impression is that, hurled in the terrific torrent of routine the universities have no time to think The thinking is usually done for them by others, may be wiser persons, who at times converse with the stars on high but tend to lose touch with the firm ground under their feet, or by more powerful persons who command material resources and hasten to regard wisdom

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Convocation of the Punjab University, Chandigarh, December 17, 1960

as a function of power The high solemnities of the former tend to get lost in the humdrum tasks of the day Following the line of least resistance, names are accepted and ideas are ignored and business goes on as usual, if possible even at a lower level under the imperceptible gravitational pull of uncritical habit, slovenliness, indifference and apathy The interventions of the latter - the powerful — are secretly resented and outwardly accepted, bringing into the educational system the poisonous infection of insincerity, hypocrisy and intrigue No, the burden of thinking should be thrown straight on to the shoulders of those who have to implement the results of that thinking The university must think out its problems itself and, in a mutual and fruitful interchange of its thinking with that of society at large, should actively participate in determining the purposes, the methods and the activities of an institution on which much of the quality of society's life, at least in a democratic set-up, seems to me to depend

This is all the more imperative as our universities have inherited a tradition which, from the nature of their origin, was attuned to the entirely different requirements of a foreign domination A life of dependence is hateful, but it is simple One does not have to think, one is just told A life of freedom is not possible by being told, one has got to think, and to learn to do so readily and effectively The life of dependence is a narrow prescribed life, one knows the hateful path one has to tread and there are no alternatives The life of freedom is wide and expansive, it is one long procession of choices, it requires constant exploration of diverse possibilities, it requires constant adaptation to change it requires active intervention in affairs involving a thousand nuances of appreciation and understanding, it demands initiative and resourcefulness A university designed in the first situation cannot, in any conceivable fashion, serve the needs of the second But have our universities changed so radically with the happy change of our condition? I wonder.

It is difficult for institutions to pull themselves out of ruts into which they tend to fall Even with deliberate, persistent effort it would have been quite a task to pull the Indian univer-

sity out of the rut of its past But the circumstance that we are understandably in a terrible hurry to make amends for lost time, and the irresistible urges of expansion along the whole educational front have all but overwhelmed us, it may not be far from the truth to say that most of the expansion has been at the expense of quality, and even the standards by which quality could be measured and changed and improved have not been revised No one seems to have had the time to do so

Has the new university any new purpose? It seems to me that the new university continues to serve, with slight changes, the old purpose That purpose, in the life of dependence, was initially the preparation of a comparatively small number of persons to man the subordinate offices of a foreign government more economically than if they were to be filled by its own nationals, and to create in the so-called educated classes a sense of reverence for the intellectual superiority of the ruling race We know that the by-products of pursuing that narrow purpose were, some of them, of considerable significance in the growth of our national life But there is no doubt, too, that they were unwanted, unintended by-products No design, after all, is a hundred per cent efficient! Have we done anything to change the purpose of the new university? I am afraid not With the attainment of freedom and the undertaking of vast programmes of development, our requirements of university men have enormously increased We, too, need personnel for our ever-expanding offices, where Parkinson's Law seems to be operating with deadly speed But we need many more people for many more tasks We need many more scientists, many more technicians, many more engineers, many more teachers. Our universities are expanding almost hourly to meet this demand, usually without sufficient preparation and requisite expansion of their teaching apparatus. This is continuing the first purpose of the old university — preparation for a job in society — albeit on a much wider scale and for a more diverse field The second purpose — inculcating a reverence for the intellectual and moral superiority of the West — has, of course, been dropped but has not been replaced by an ideal purpose. The new university has no ideal attachments, no philosophy, no urge to help in creating

a national ethos, no readiness to supply an intellectual and moral basis for the great enterprise of evolving a good life in a free country, no sense of mission to supply to a people, pulled in all directions by the narrow loyalties of caste and creed and language and region, the moral foundations of the wider loyalties to the nation and to humanity And this not out of any allegiance to "science without presuppositions", to the *voraussetzungslose Wissenschaft*, or to knowledge without moral judgments, *Wissen ohne Werturteile*, but just out of thoughtless routine, anaemic indifference and moral and intellectual debility.

The preparation for appointed tasks in life, if properly provided, is indeed, a valid purpose for the university But in a free, democratic society, the individual is also a "fraction of the national arbiter", he is a citizen charged with the duty and privilege of shaping the society of which he is a member, he has to grow into a free, moral personality and help his society to grow more and more in the direction of a moral society The university man has to be able to fill a place in society, but he has also to develop into a responsible citizen and a good man in the prevailing stage of human development in order to help in giving that society a direction He has to be familiar with what Ortega has called the "vital ideas" of his world and "be put at the height of the times."

The university that prepares our young men and women for definite tasks in society does not familiarize them with the vital ideas of the time It seems to specialize, and does so at a rather low level Indeed, the growing complexity of social existence and the bewildering expansion of human knowledge make some sort of specialization inevitable But when? I think if the university were to accept as its purpose what I have been suggesting, it would bring specialization after, and not before, a general appreciation of the main aspects of knowledge has been attained The connected totality of knowledge should have had its first impact before being broken up into separate, smaller and smaller compartments of the specialists, or before knowledge becomes subjects of which the specialist prescribes the details—and the specialist, by the constant exercise of his self-imposed narrowness, is proverbially averse to the proper

appreciation of any angle of vision but his own He prescribes with a view to multiply himself, to produce more narrow specialists

But the majority of university graduates, to whom the first degree is their final contact with university education, are not destined to be narrow specialists. If the university had time to think of their plight and their function in society, it might, perhaps, persuade itself to select the subject-matter of instruction with a view to help in a more satisfactory adjustment of the individual to the society of which he is a part. It might persuade itself to provide a controlled confrontation with problems which face all educated members of society alike, problems of living a good and graceful life, problems of effective citizenship and worth-while human relationships, with the possibility of learning to appreciate and enjoy the products of man's creative effort and evolving the capacity of reflective thought about the physical universe and the world of man in which we are placed I need not apologize for repeating myself, although, perhaps, I should for doing so in the presence of the graduates of the year! I said on another occasion, "the person acquiring the first degree and stopping at it is neither a specialist nor a man with a liberal education. He is sadly ignorant of the 'vital ideas' of his time and pathetically unschooled in the insistent need of understanding his physical and social environment, almost totally unprepared to share the burden of his social and political responsibility, mostly deaf to music and not unoften indifferent to poetry, and all but blind to the beauty of colour and line For the specialist, his specialism perhaps makes sense, although even that is bought at an exorbitant price if it involves, as it mostly does, the submersion of the human being in the specialist But the man with the first degree is not even a specialist and his education has been made unwisely subservient to the requirements of a possible later specialism to which he may not, and very often does not, go at all " It is no use living on pretences and acting as if all our students are destined to be original scientific investigators in a narrow field They are not For the aim of the university, in the words of Ortega, is primarily and basically "to make of the

ordinary man first of all a cultured person," "to put him at the height of the times" To this end he should be initiated into "the physical scheme of the world in which we live," into "the fundamental themes of organic life," into "the historical process of the human species," into "the structure and functioning of social life" and into "the plan of the universe" The university should then proceed to make him a good professional, and do so "by the most economical, direct and efficacious procedures intellect can devise" At the apex of the university should be the search for truth, science as original enquiry and investigation, to which those best fitted for the work should apply themselves But the apex has to have a firm base of a cultured life, a life suffused with the vital idea of the time

A university that sees its purpose in some direction like the one here delineated will apply itself in all earnestness first to the overhauling of its syllabi of instruction It will seek to provide for its alumni a competence in the basic principles, the major concepts and methods, and the salient facts in the natural sciences, the social sciences, the humanities, and in the ability to express themselves clearly It will group the diverse departmental disciplines into a few major divisions based on their common traits recognizing, in doing so, that methods of reasoning appropriate and fruitful in one field may be inappropriate and unproductive in another

Such a university will be anxious to attract to its teaching faculty not only persons with real or fake distinction or promise in the field of investigation, but also those with a talent for synthesis and special gift of effective teaching

It will be anxious not to be an information shop but an educational institution, providing a congenial atmosphere and helpful guidance and assistance to enable the minds of its students to grow into instruments of effective and good living through a threefold discipline—the discipline of the intellect, the discipline of the will and the discipline of the emotions

It will be anxious by the adoption of the methods of active discussion and serious intellectual work to change itself from a place of passive receptivity to that of spontaneous, meaningful activity Instead of providing knowledge and skill that are

just additions from without, it will seek to create conditions for the acquisition of knowledge and skill that signify an enrichment and a transformation from within. It will not be content to instruct, it will be anxious to educate.

It will organize as a community of teachers and students where the generations will mix their experience and adventure, maturity and enthusiasm, in the attainment of common objectives by fruitful cooperative endeavour, exercising initiative and accepting responsibility, through an inner urge for self-discipline, self-realization and mutual helpfulness

The new Indian university will be anxious to do all this only if the present university sets out to examine its purposes and objectives, its methods and techniques, its organization and administration. There are no present indications of this happening But the university is such a vital organism of the body politic, the quality of national life depends so greatly on its proper functioning, that one who has faith in the future of his people, as I have, can most confidently trust that such an examination, appraisal and reorientation will not be, cannot be, very late in coming

Of one thing, however, I am certain, it can come only as a joint enterprise of the teacher, the student, and the administrator ; and these can function fruitfully if they all have the feeling of being free, responsible members of a free society, free to think and free to express their thoughts, free to refuse to conform, free to be unorthodox, free even to err For it is only such freedom that can awaken and develop a true social sense, the sense that one is, by his acts of omission and commission, responsible for the growth of the society to which one belongs into a better and nobler society It is only in such freedom that one develops that invaluable quality, moral courage to speak out freely, frankly, fearlessly, when the moral good of society is involved It is only in such freedom that selfless goodwill can grow and the feeling be created that the moral growth of personality and the moral development of society are mutually dependent Universities are houses of ideas ; enquiry and challenge are their functions, to question established patterns is almost their business in a progressive

society Let society ensure that they can perform this function unhampered and unmolested Let society ensure that the universities of India in the years ahead of us will, in the words of Thomas Jefferson, "be based on the illimitable freedom of the human mind," where men will "not be afraid to follow truth wherever it may lead, nor to tolerate error so long as reason is left free to combat it."

This is the more necessary for us as our universities and colleges have been either governmental or proprietary institutions The traditions of academic freedom, the most cherished inheritance of western universities, arise from the circumstance that they were from their inception governed by their faculties In India the members of the teaching profession were bought at low prices and treated almost as refugees from the world of competitive advancement in life This is not a good foundation for institutions "based on the illimitable freedom of the mind" Conformity can be easily demanded by clever demagogues in a democracy, and readily given by persons unmindful of their specific vocation The tendency to see or proclaim danger in unorthodox ideas can be easily exploited This has been happening even in countries with a democratic way of life All the wisdom at the disposal of our people should be invoked to prevent that happening in our country. It can be prevented from happening by the quality of our university life, the quality, that is, of university teachers and students, and by the quality of our public life, namely, the quality of our citziens

Having spent by far the greater part of my life as a student and a teacher, I may be excused for thinking of them first, and even as the more important agency in this connection I maintain that the teacher is responsible not only for himself but, in a way, for the whole of society He is the custodian of the highest values created and cherished by his people He is the transmitter of these values to his students, and if he has not experienced them himself, has never been stirred to the depths of his being by at least some of them, he is, I am afraid, in the wrong place. If he has the urge to dominate, if he is principally interested in earning money, or even in detachedly collecting useful data for scientific work, without the positive relationship,

with his students, of a guide and a friend, he has, indeed, missed his vocation. If he feels dejected and frustrated if the young, whom it is his privilege to serve, do not all and always think as he does or do as he prescribes, he fails to appreciate the basic fact of his work, its concern with unripe, growing lives, with personality in the bud. His is to help the bud into full bloom according to the essential quality of its being and not to make paper flowers to satisfy his fancy. His is to lead his students to their inner moral freedom which should enable them, each in his own specific way, to work for the moral improvement of the ever-incomplete social edifice. His is to shape in love and sympathy, faith and reverence. Teachers thus dedicated to their noble task can give to the university a moral stature with which even the most meddlesome, the most self-opinionated busybody, the most cocksure better-knower in any position of power will hesitate to interfere. They will ensure to themselves the freedom to fashion their corporate enterprise in corporation with their students to the best of their lights.

Yes, in active cooperation with their students, for without that the corporate enterprise that is education is not possible. The teacher can at best be a help and a guide. The adventure of education—the cultivation of the mind and the building up of a free, moral personality—is essentially the student's. No teacher can make a moral personality out of dead wood or, which is the same thing, out of an indifferent, trivially pre-occupied young person who refuses to put forth any effort to raise himself even a little higher than the animal. It is the student, and the student alone, who can set the process of intellectual and moral growth going and sustain it.

Young friends, students of the Punjab University, never seek to shirk this great responsibility you owe to yourself and never seek to pass on your burdens to others. It is a heavy load but it has the peculiar quality of generating the strength to carry it. Carry it cheerfully, but take it seriously for it is, indeed a serious venture, this building up of a cultivated mind and a free, moral personality. Others may forgive you many things as concessions to immaturity. But you should be hard with yourself. Make every mistake an occasion for deliberate improve-

ment Hammer yourself into shape by constant, intelligent endeavour. Strengthen your will, train your judgment, broaden your vision Learn to be true to yourself Discover your innate capacities, work assiduously to develop them and harness them to the service of something high and noble, some higher value of life For this is the road to the goal of a harmonious personality. Students determined to go along this road are not satisfied with the trumpeting of unripe experience, nor is expression of unformed, uninformed opinion their chief preoccupation, for they know they have a serious business in hand

Teachers and students such as these will earn for themselves the cherished privilege of academic freedom even in unfavourable circumstances But the circumstances need not be unfavourable. Political institutions and public life in a free country should be wise and resourceful enough to supply a very favourable environment for the growth of free institutions of higher learning, free centres of disciplined thinking, free nurseries of an enlightened, good and graceful life Universities are not isolated islands, they cannot, in the nature of things, exclude the social and political influences that surround them Responsible leaders of the life around, nay, all responsible citizens are, each one in the sphere of his activity and to the extent of his effectiveness, responsible for creating the atmosphere in which the university functions and strives to grow and flourish One may not hope to develop character in a university if the community around is lacking in character One may not hope to find integrity and honesty, diligence and devotion to duty broadminded tolerance and active helpfulness disciplined thinking and disciplined living at the universities if they are sadly and unmistakably absent from the life that surrounds them Pettiness and narrowness of interest and aspiration cannot be easily banished from the university if they are allowed to flourish outside How can the university accustom its alumni to prefer higher and larger to lower and narrower loyalties if the people around, and people of position and power, manifestly behave the other way? If the prevailing pattern of behaviour in the surrounding national environment cannot transcend the littlenesses of personal and family interest,

or the corporate selfishness of caste or creed or political groupings, it is, perhaps, too much to expect the university to create a healthy national ethos. Leaders of national life outside the university, instead of spasmodic attempts to set the university life right by fiat have, indeed, a great deal to do outside the university to help in creating an atmosphere of healthy ethical behaviour and objective integrity in which the true university can be expected to play its decisive role in national life with some degree of success

Graduates of the year! It is customary to end an address of this nature with some words of advice to you It usually sounds hollow and platitudinous, and others placed in a position like yours today have sometimes resented it, sometimes considered it cheap, almost always disregarded it So you will understand if I have no advice to offer as such, if I have not already done so imperceptibly during the course of this address Some of you will be teachers in schools and colleges and universities, some will, even after graduation, remain associated with student life, some, in due course of time, will get associated with the administration of colleges and universities, and each one of you, from his station in life, will, as the responsible citizen of a democratic society, exercise an influence over the shape of things in this land. In each one of these capacities you will have an impact on the Indian university of the future. Much will depend on the nature and direction of that impact Every new generation of graduates is a promise that this impact will be healthy and beneficent I trust and pray that it would not be too much to expect that that promise will find fulfilment in your case

NOT A CAMP-FOLLOWER BUT A PIONEER

A VISIT TO SHANTINIKETAN IS A VISIT TO HALLOWED GROUND, it is a pilgrimage I am glad I have been able to perform the pilgrimage once again in my life.

Since the occasion for my pilgrimage is the Convocation of the Visva Bharati, my mind naturally turns to the vision of the Poet, of which the Visva Bharati seeks to be a realization — like all concretization of aspiration, incomplete, but like all living and vital concretization, striving unceasingly to approach as near as possible to the idea inspiring the vision The seed idea of the Poet's vision of good education was, as I see it, the quality he most missed in the education that was provided to him in his young days He missed in his school, as he has so comprehensively and plastically put it, "the completeness of the world" The object of education, as he said elsewhere, was "to give man the unity of truth" Education had to preserve the unity of life, the integrity of the personality By our emphasis on disjoined information we accentuated, he complained, "a break between the intellectual, the physical and the spiritual life" The school, he said, was to be "a world where the guiding spirit is personal love" Education was to him "a sharing of life of high aspiration with one's master" He longed to see the unity of Man and Nature, the unity of contemplation and action, the unity among the diverse manifestations of the human spirit, unity between the East and the West, unity between the generations, the past and the future His eye was fixed on the all-pervading unity of the universe, and his endeavour was, through

Convocation of the Visva Bharati University, December 23, 1960

eduation which includes self-education, to realize this unity in life That is why he described the educational institution of his dream as "an *ashram* where men have gathered for the highest end of life, in the peace of Nature, where life is not merely meditation, but fully awake in all its activities, where boys' minds are not being perpetually dulled into believing that the ideal of the self-idolatry of the nation is the truest ideal for them to accept, where they are bidden to realize man's world as God's kingdom, to whose citizenship they have to aspire, where the sun-rise and the sun-set and the silent glory of the stars are not daily ignored, where Nature's festivities of flowers and fruit have their joyous recognition from man, and where the young and the old, the teacher and the student, sit at the same table to partake of the daily food and the food of their eternal life" It was the vision of the "stream of ideals that originated in the summit of our past, flowing underground in the depth of India's soul, the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation," and the urge to bring these "to the surface for our daily use and purification," that supplied the motivation for the Poet's educational enterprise.

How ardently would not a student pilgrim, like me, to this sacred spot, where a lofty conception of education was born in the Poet's vision and struggled against great odds to realize itself through his endeavour – how ardently, I say, would not a pilgrim wish that vision to remain the guiding star of the Visva Bharati in the years to come? This wish is pertinent to the present situation, as Visva Bharati has recently been admitted as a member of the university guild in this country The fear that it may gravitate to the level of the guild is real, and the need to resist any ugre to make the Visva Bharati just one among the many other universities urgent For the Visva Bharati, to my mind, is destined not to be a camp-follower but a pioneer It may be expected, by a clear vision of its purposes and function, to open up to the guild new avenues of service, new vistas of knowledge, new approaches to educational endeavour It may with proud modesty refuse to mistake

quantity for quality, massiveness for excellence, and bigness for greatness. It may retain its original simplicity, to be able to say with the Poet "Only let me make my life simple and straight like a flute of reed for Thee to fill with Thy music"

The essence of the straight simplicity in the educational ideas of Tagore is his all-pervading sense of unity Narrow specialization in education strikes at the root of it Visva Bharati may be trusted, in its central educational effort, to remain true to this idea It can do so by being clear about its purpose and by making the idea of unity the guiding thread of the various elements of its work I think the Visva Bharati, as a seat of higher learning, would aim, as other such seats do, now almost exclusively, (1) at preparing its students for the learned professions in a society based on the division of functions, and it would aim, like all other seats of higher learning, (2) at extending the boundaries of knowledge But it would, I trust, also aim (3) at the initial liberal education of its alumni, and (4) at initiating them into a good life The first two aims, professional training and research, are shared by practically all centres of higher learning The other members of the university guild in India, as elsewhere, are getting more and more indifferent to the third and fourth The first two aims are, indeed, important, but I feel that the third can be legitimately regarded as the main function of the university Professional training can be and, in some cases, is taken up or regulated by the professional organizations Research is rapidly outgrowing the limits of the university into most liberally financed national and industrial laboratories But there is no one to look after the third aim, not even the universities! And it is on the firm base of this function rightly performed that the other two may safely rest Without it the two can well lead to deterioration in the quality of national life and eventually to social disaster, specially in a democratic set-up For a democracy has to educate its masters If the few rule, it is enough if they are wise, when the whole people are the rulers, nothing less than a wise people will suffice It is essential that leaders of opinion and men belonging to the directive classes in a bourgeois democracy, which men with university education can generally be taken to be, are

conversant with the living and dynamic ideas of their time. This is what universities all the world over are more and more neglecting on account of irresistible pressures of specialization The bewildering expansion of positivist knowledge has, indeed, made specialization inescapable But to start with specialization and to end with it is to put one's humanity in danger Before one proceeds to specialize, it would be wise to introduce oneself to the most significant ideas of the time, to prevent one growing into a barbarian scientist or a fragmentary learned man, knowing more and more about less and less, and all but cut off from others similarly conditioned for want of a common idiom Confined to the cramping shells of their mutually exclusive narrownesses, the specialists, without a shared medium of ideas and means of effective communication, create a veritable Babel As a Chinese philosopher graphically put it some 3000 years ago "How shall I talk of the sea to the frog, if he has never left his pond? How shall I talk of the frost to the bird of the summer land, if it has never left the land of its birth? How shall I talk of life to the sage, if he is the prisoner of his doctrine?" These specialists break up the world of experience into pieces without the capacity or the wish to put them together They can give us power in diverse corners of life, but they cannot provide us with wisdom to harness this power to moral purpose To provide a grasp of the fundamental ideas operative in a culture and the ability to communicate is the central function of the university Would it be too much to expect that the Visva Bharati will be able to evolve ways and means of organizing its programme of education for the first degree in such a way as to introduce its students to the most vital contemporary ideas and enable them to live at the level of these ideas, and to educate them into cultured citizens, for culture is nothing but the vital system of the ideas of a period? In spite of many attempts in this direction that are under way in various parts of the world, this is by no means an easy task, but much that is significant is not easy May the Visva Bharati lead the way and help in preserving the "unity of truth," "the unity of knowledge!"

The fourth aim, initiation into a good life, is also sadly

ignored in the universities today. One could, with a superior smile remark that these learned People from the universities did not reed to be initiated into the simple business of living. This would seem to me to betray a sad ignorance of the tragic fact that the weight of learning not infrequently robs one of that naive and simple but sure instinct of getting to the right solutions of problems of living a good life which less sophisticated people appear in considerable measure to enjoy The old institutions of learning were pre-eminently concerned with this function, and the focal point of their endeavour in this behalf was religion The western university, even in modern times, sought to do this through philosophy and the humanities This philosophy was generally speculative philosophy with its roots deep down in the soil of religion and metaphysics It had a pronounced ethical orientation It afforded to the various other studies a focus and a justification, as well as a frame of reference The traditions of the contemplation of the Good handed down by plato's Academy were operative in some measure in their work, and they served to give to the entire cultural life a meaning and a direction The approach to the humanities was also that of a search for a timeless, normative world representative in some concrete phase of historical reality as the incorporation of the idea of humanity This philosophical, humanistic basis of the western university was responsible not only for imparting knowledge but also for giving to life an aim and a direction

Specialization has changed much of this The basic idea of knowledge prevailing in the university all the world over has done the rest For it rests on the conviction that religion and metaphysics have played out their role in explaining the world, and their place has been taken by positive knowledge directed towards facts of experience and the relationships of these facts This positivism prevents science from a valuation of the known object and excludes any discussion of the problem of values. It is a system of philosophy without ethics Science devoid of ethical judgment becomes an ally of everyone— of the good as well as the bad—and is of service in changing the world into a paradise or reducing it to a veritable hell

Appropriate, perhaps, to the needs of discovering causal relationships pervading Nature, that is, valid in the field of physical sciences, the encroachment of the positivistic approach in the social sciences, has been nothing short of disastrous In the stampede for newer and newer sources of power, the university has forgotten to consider the aims to which that power was to be harnessed, in the race for facts, it has neglected values, where it could understand, it has contented itself with describing, where it could guide, it has sought only to report, in the preoccupation with the technical, it has forsaken the ethical, in the anxiety to discover and predict, the university has ceased to discuss and educate. And the university, I submit, ought to educate To this end it has, perhaps, to abandon the purely positivistic attitude in the fields of social sciences and the humanities It has to have the courage to introduce the consideration and discussion and criticism of the values of life that determine its character It has to blend the idealistic and the positivistic approaches in its comprehensive task of discussing and clarifying the aims of life, of what man may aspire to be, and of the discovery of the means to attain them by an insight into the way Nature behaves Indeed, if Poet Tagore had his way, he would bring the method of understanding to bear even on the study of Nature For to him truth was "all comprehensive", there was "no such thing as absolute isolation in existence", and the only way of attaining truth was "through the inter-penetration of our being in all objects" "To realize the great harmony between man's spirit and the spirit of the world" was, as the Poet was never tired of pointing out, "the endeavour of the forest-dwelling sages of ancient India", for he saw that "we could have no communication whatever with our surroundings if they were absolutely foreign to us," and was anxious to see that even science became "a perception of the soul," which may not "lead us to power" but would give us "joy, which is the product of the union of kindred things" "To be truly united in knowledge, love and service, with all being", said he, "and thus to realize one's self in the all-pervading God, is the essence of goodness, and this is the keynote of the teachings of the *Upanishads* Life is immense"

With a background such as this, would it be too much to hope that Visva Bharati will apply itself to the great task of thus enlarging not only the intellectual horizon of its members but even more importantly their cultural and social horizon by a proper introduction into the diverse fields of human intellectual and moral endeavour represented by the physical sciences, the social sciences and the humanities, by a proper initiation into the approaches appropriate to each, by bringing together the positivistic techniques of measurement, registration and prediction and the aims and values of strenuous self-realization and a dignified human existence, individual and social, by bringing together the power-giving sciences of the West and the joy-giving, light-giving directive wisdom of the East, by appropriating as its heritage all the best that men have thought and done and aspired to, irrespective of the where and when, by the awareness of the distinction between the heritage that helps and the heritage that hampers, and by combining the strength to conserve and revitalize with the courage to refuse and reject?

As I visualize to myself the growth of the Visva Bharati of the Poet's dream it seems to me obvious that the characteristic feature of the method of education at this seat of learning and good living will be the constant application of educationally productive work as its chief instrument. I have on many occasions and in many places enunciated the view that educationally productive work is the only way for the true cultivation of the mind, the essential ingredient in a process of true education. Educationally productive work is all activity, mental or manual, which initiates new ideas and makes possible new combinations of ideas already present, with a view to reaching a higher unity of mental life or a higher development of the capacity to express or realize them. It is a disciplined, purposeful activity of the mind which once begun tends to lead from purpose to purpose. In the pursuit of this ever-widening circle of purposes one exercises one's capacities, one puts forth one's best, one strives and struggles, demolishes and reconstructs, develops new energies and evolves new interests. In the free pursuit of these purposes one's whole personality gets involved, gripped, as it were. Means become interesting and important because of the ends. A great

deal of traditional knowledge and mechanical skill is joyfully acquired as help and aid in the pursuit of the freely chosen aims The mind grows and develops by mental activity, and mental activity is the essential accompaniment of all educationally productive work For such work always involves a consciousness of the problem, the weighing of alternative methods for solving it, a judicious selection out of these alternatives, the actual solution of the problem set, and a relentless criticism of the achievement In the wild growth of higher education on a mass scale, with its invalid and unreliable examinations and notes and made-easies and cram, there is hardly any room for such educationally productive work By and large, therefore, there is hardly any room for the cultivation of the mind in this so-called "education" Would it be too much to expect that the Visva Bharati will blaze a trail which may help in clearing this jungle and make real cultivation of the mind possible through educationally productive work ?

If that happens, as I trust it would, it may be remembered that that by itself would not be enough. For this realization and expression of new ideas or combination of ideas, this process of intellectual growth through productive educational work is essentially an egoistic one, it is work on and for oneself That is its danger to education as a social force Persons engaged in such mental work may easily grow into partial, socially ineffective, self-centred, useless men Such work may leave a savant aesthetically unschooled and morally infantile It may make the artist a morally indifferent person living for himself, in a world inhabited, as it were, by him alone ! Work, therefore, be it manual or intellectual, if it is to be a real instrument of fashioning a good life—which, in the last instance, is the aim and end of educational activity—should be placed in the service of society if the artist or the scientist or the technician or the educator is to grow into a whole, and not a fragmentary, being The true value of knowledge comes only when it functions In the words of an English educator "Knowledge is idle in a community if it becomes the private possession of an esoteric coterie Knowledge has redeeming and life-giving power only when it continually re-enters the life and work of the commu-

nity." Again, would it be too much to hope that Visva Bharati will grow into a temple of such redeeming knowledge and a community of such worth-while living? It would not be true to the Poet's vision if it were to content itself with the elevated but melancholy isolation of intellectual superiority or the lofty seclusion of aesthetic achievement For, if it were to do so, the Poet's voice will speak to her on behalf of its alumni

> Mother, this is no gain, this thy bondage of finery, if it keep us shut off from the healthful dust of the earth, if it rob us of the right of entrance to the great fair of common human life

I have detained you long enough and, with a word to those who are getting their degrees today, I should close

The temptation to offer unsolicited advice on an occasion like this is great I shall not succumb to it For I feel your stay and your studies at this University, hallowed by associations of the thought and work and love of one of the greatest sons of this land, and your familiarity with his dreams and aspirations, will have equipped you adequately to feel at home in the wide world you are entering, "to have some sense of direction in your life, some purpose in living and some hope for the future" You will carry in your soul the great ideas of which the Visva Bharati is the embodiment You will be accompanied by the memories of a home and repository of beauty and culture, where taste is acquired, character is formed, virtues are inculcated and practised which are the foundation of a good life, where love initiates the growing mind into the mysteries of joyful self-denial, where weak shoulders learn to carry and get strengthened by the burden of the obligations which must be accepted with reverence and discharged with unassuming sincerity if one is to rise above mere animal existence You will carry with you the memories of a sanctuary where the soul feels on its face the soft breath of the divine, where it learns to bow in prayer and rise in strength, where subservience to moral law is enjoined and experienced, where one learns to harmonize one's life with ultimate values You should be able to advise yourself as you go along, carrying in the deepest recesses of your being "the

darling of your hearts, the Shantiniketan" You shall, as your song so beautifully says it, remember with an enriched and ever-enlarging significance the shadows of her trees, the freedom of her open sky, the woodland whispers of the stillness of her shade and her *amlaki* groves She will dwell in you and around you, however far you may wander She shall weave your hearts into a song making you one in music She will be ever more your own, the darling of your heart And from your heart will ever rise the Poet's prayer

> This is my prayer to Thee, my Lord, strike, strike at the root of penury in my heart,
> Give me the strength lightly to bear my joys and sorrows,
> Give me the strength to make my love fruitful in service,
> Give me the strength never to disown the poor, or bend my knee before insolent might,
> Give me the strength to raise my mind high above daily trifles,
> And give me the strength to surrender my strength to Thy will, with love

Accompanied by those sweet and vitalizing memories, and this prayer surging in your heart, you may confidently go along the road of life; and even if sometimes "the lone night lies along the path," you will know that "the dawn sleeps behind the shadowy hills"

THE NOBLEST TASK OF OUR EDUCATION

THE FIRST THING TO WHICH I SHOULD LIKE TO DRAW THE ATTENTION of the University that has done me the honour of asking me to address its Convocation is the utter necessity of at least occasionally pulling itself out of the swelling torrent of routine to think out its programmes, its policies, its practices, and even its purpose. If a university has to illuminate thought and action, if it is a community that thinks — and I would be thoroughly dissatisfied with any estimate of the university which did not include these — then it should at least subject its own activity to the strictest intellectual scrutiny Even a nodding acquaintance with educational thinking in the world is enough to indicate that there is hardly anything in the complex of activities that comprise a university that is not under ceaseless critical fire There is discussion as to the content of practically every subject of instruction There is discussion as to whether there ought to be a greater variety of subjects to be studied by each student, or whether there ought to be more variety of standards than the present Honours courses allow There is brisk discussion about the "great divide" between the humanities and the natural sciences and the desirability or otherwise of bridging it, and of the how, if it has to be bridged Questions are being asked as to what departments must be included in the academic strategy and what controls on numbers in each can there or ought there to be Will the funds flowing towards the sciences smother the humanities? Ought there to be a policy in an area on the location of institutes of technology or medicine? If so, should it be based

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Convocation of the University of Kerala, Trivandrum, November 8, 1961.

on the "education" of the undergraduates or on the concentration of equipment and interested and competent persons? Should a revision and planning for tertiary education as a whole be undertaken? What is the right balance between teaching and research? Are the patterns of university administration adequate? How are the methods of teaching to be made more effective? Does the nature of university society need a basic overhaul? How to enlist responsible cooperation of the students in the work of the university? And so on and so on That fairly drastic answers are being given to some of these questions will be indicated by two or three examples that I shall briefly give The view, for instance, is gaining wide support that the machinery of university government all the world over was becoming so complicated that the sense of a self-governing community was being totally lost The university government was being isolated from the generality of the academic staff and there seemed to be no end to this tendency Drastic remedies are being suggested A distinguished and experienced Vice-Chancellor of an Australian university has been advocating with great force that universities should be governed in such a way that decisions can be taken by people who are likely to make the right ones The governing bodies as at present constituted are not likely to make bold and imaginative decisions, they in fact, discourage the making of any decisions "The best thing that can happen is for effective power to fall into the hands of two or three wise men of great academic status and force of character" Only such an authority can, for instance, resist the "hallowed belief" that teaching and research are inseparable and that each nourishes the other. "The essence of the matter," he says, "is to provide a measure of authority above the professional level which can be used to raise the status of teaching and to allocate the various functions of a university, such as teaching and research, to those best able to work in these fields The alternative is a great deal of poor teaching and a great deal of third-rate research."

The reaction to the endless growth of the university in numbers is also very sharp and very widespread, for the very function of the university seems to be in jeopardy You may be surprised to know of the drastic remedies that university men

of the first rank are feeling justified in making Hutchins, whose contribution to American university education is great, has, in his *University of Utopia,* suggested universities with 250 students and 25 teachers! With characteristic irony he has, in a passage which I would like to share with you, indicated the imagined circumstances in which this University of Utopia came into being. He says "The present organization of the University of Utopia was suggested to that interesting country by a former President of the University who was tricked into assuming office late in life, after a distinguished career in nuclear physics. Having devoted himself for many years to intellectual activity, which he regarded as identical with life itself, he found that his presidential duties left him no time to think and, of course, no time to teach or carry on research even of the most pedestrian kind He thought it odd that the only person in the University who was not required to be a teacher, scholar or thinker was the head of it He saw that one of the most unfortunate consequences of specialization was the production of the specialized educational administrator When he came to retire, therefore he recommended the organization of the University as described among other things, to make the idea of specialized educational administration so absurd that it could never be brought forward again The head of the university of 25 professors and 250 students obviously could not claim that his administrative duties left him no chance to do the kind of work for which the university was established For this far sighted act by which he at once overcame the worst excesses of specialization among his faculty and students and saved his successors from a life of shame, the President, of whom I have spoken, is lovingly enshrined in the memory of a grateful country "

Enough, then, of examples I deliberately chose to draw your attention to problems with which we are face to face in our own university system by speaking of extensive discussion of far-reaching import that is going on in the university community all over the world, for I was anxious to avoid the almost instinctive reaction of self-justification which nearly always follows any criticism of our educational work It may

be easier to suggest that if people more advantageously placed than ourselves in the matter of education feel and register such deep discontent in regard to their institutions of higher learning, we may, perhaps, not be quite justified in being thoughtlessly complacent about ours We have, indeed, much more reason, to subject our university work to careful critical scrutiny in view of the fundamental change in the status of the society they were designed to serve from one of foreign domination to that of a free democratic State Aims and purposes have to be revised no less than methods and practices The administrative machinery has to be improved to suit changing purposes, and fresh assessments of the resources needed for the new tasks made with some degree of imaginative sympathy There is need for educational, economic and academic planning in each university, and that planning should be done primarily by the university itself if it is to justify the modest yet significant claim that it is a community that thinks The wider the participation of the university community in the discussion and determination of these plans, the more effective and fruitful they can be trusted to prove No direction is more effective and more fruitful than self-direction. Even plans designed by others and imposed from without may, perhaps, be better than no plans but however well designed and however tactfully imposed, they are bound to be but very distant second-bests I wish some university in India may set about this task with the active co-operation of its administration, its teaching faculty and its students Why not the University of Kerala ? There is great fun in having the courage to do something for the first time !

Friends ! In the context of that free, spontaneous planning of university work and university life, I would plead with you to devote a great deal of thought to the problem of our national integration, the great task we have in hand of building up a people in good moral trim, organized in a State which is the expression of our collective strength, the condition of our ordered, peaceful existence, the symbol of our cooperative endeavour, the embodiment of justice and morality, the promoter of our excellence, the custodian of all that is good in our past, and the guarantor of our future destiny We have freely chosen to

do this in the set-up of a secular parliamentary democracy. Now, parliamentary democracy, as you know, has grown in human history side by side with the idea of the State as the embodiment of justice and the rule of law It can continue to function effectively only if in its citizens the urge to make it approach the perfectly just State continues to operate with some degree of urgency Only so long as the individual citizen seeks to perfect himself by the full harmonious development of his individuality, and readily harnesses his strength to progressively lead his State to becoming a more and more perfect State, and only so long as the State is concerned in moving towards the higher perfection of the whole by means of helping in the perfection of its parts, the citizens, only so long, I submit, can parliamentary democracy continue to function as a healthful social and political organization For, as has been rightly said, the fruit does not remain hanging on the tree, it matures and ripens, or it rots and decays In history, too nothing remains as it is, it either grows and improves, or declines and deteriorates If we cannot give to our parliamentary democracy this dual reciprocal quality essential for its maintenance, as a growing, living institution, and make of it only a technique of mechanically and statistically registering "general will," then it will no longer represent the vigorous pulsating life of our people, but will be just an instrument which is kept in use for want of an easy alternative Life will go out of it, it will become subject to powerful pulls and pushes in the hands of economic interests, and money not character, cunning, not competence, easy malleability not firm integrity, will begin to play the decisive role The intrigues of selfish ambition and the cliques of aggrandizing mediocrity that tend to get the upper hand in a democracy out of step and without its specific moral quality, create the longing for the big man the dictator If the citizens, even the intellectual elite among them, are not trained to a sense of their responsibility to the people and the sense of duty to the State they look ardently for someone who would incorporate that responsibility and accept that duty, they tend to succumb to the temptation of agreeing to responsibility at second-hand and duty by proxy It is, I venture to suggest, the pri-

mary task of our universities, charged with the highest type of education of the Indian elite to guard against this foreseeable danger of anaemic democracy.

This can be done only by implanting in every Indian breast the love and esteem not only of the Indian people in their manifold diversity, not only of their achievements in art and literature, philosophical speculation and religious experience, not only of their song and dance and drama, not only of the saints and seers and kings who have appeared on the Indian scene over the centuries down to our own day These are all our cherished treasures, and determine in great measure the quality of our life But this is not all We have to implant in every Indian breast love also of the Indian State, that invisible but ever-energizing State that lives and moves and has its being in every citizen and expresses itself in justice, strength, sacrifice, harmony and the will to grow and improve—and all this in relation to the entire body politic and not only of just a part, a party For there are a thousand strands of culture that make of the cultural life of our people a variegated pattern of exquisite beauty and richness But we are new to a national State It would not be wrong to say that the Indian people are for the first time under a State to which they have given a constitution as free men Education in citizenship in this new State of an old people is one of the great tasks of Indian education, chiefly of the university, under whose guidance and inspiration the lower rungs of the educational organization can fruitfully function

Education in citizenship, as I see it, is not a matter of knowing the constitution or reading a book or two on civics It can be imparted through informative books only as a thin and inoperative veneer. For education in citizenship is not so much education in rights as education in duties Good and responsible citizenship is the readiness to be where national duty calls, where distress cries for succour, where the weak must be supported to gain strength, where the ills of the body politic beckon for the healing touch of honesty and integrity, where narrow loyalties of caste or creed, language and region are to be willingly sacrificed for the wider loyalty to the Indian State, where

the part finds its full realization in the service of the whole, where one does not fret and fume and grumble, but joyfully obeys, not from fear of superior force, but from the inward urge of duty

The Indian university, as established during the period of British domination of our country—one would not be far wrong in saying—had for its objective the recruiting of a cheap subordinate bureaucracy But one cannot totally deny oneself The British also could not, and so the Indian university also reflected the humanistic tradition of its British counterpart Its admirable ideals of self-perfection and a developed personality, introduced in what may be called homoeopathic doses in the Indian university, led to the encouragement of personal knowledge and personal accomplishment, but failed to provide a wide social frame of reference The educated individual was lonely and lost The quick transition to a social democracy has given a degree of real social significance to the individual by awakening in him the divine sense of the rights to freedom and equality, political and social But this consciousness of individual rights pursued to the end can lead to disastrous developments It should be combined with a sense of individual dignity that can come only from a sense of duty and responsibility to the people and the State It is, as I see it, the task of the university by a thorough discussion of the relation of the individual citizen and the organized political life in the State to pave the way and by the force of example to render easy this combination of autonomous morality with obligation to the State to combine Freedom with Duty and to make of the moral personality the good citizen

The State is an organization of power But power can be immoral, it can be tyrannous, it tends to corrupt It is the task not only of our statesmen and our politicians, but in a higher degree of our universities to work for a moral concept of the State, to turn the State into morality in the form of the collective exercise of power, of the collective growth of power, of the collective control of power Each unit, down to each individual, is to be wisely and skilfully fitted into this organization of power Each unit must learn to obey as well as to command, to serve as much as to rule, for in this framework of the moral State

each one exists not for himself but in a super-individual context. The highest should learn to obey, even if it be their own wise commands, and, above all, the commands of morality, in whose name and on whose behalf they get the right to command ; and the merest citizen should be trained and encouraged to speak out and command when even the highest seem to deviate from the path of virtue and justice Let no one imagine that these are empty words It has happened before and it should be our earnest and unceasing endeavour to see that it continues to happen. The greatest in history have endeavoured to obey their own commands and the commands of morality

I have no manner of doubt in my mind that there can be no national integration unless we succeed in making of our national State demonstrably a moral entity , unless by a great and persistent educational effort we implant in the people the conviction of its moral basis , unless we succeed, again through education, institutional or otherwise, to create in the mind of our people and specially in that of its intellectual and political elite the unquenchable desire to see not only that this moral basis is maintained, but that it grows and expands and gets more firm and more refined, and unless through all this we succeed in generating among the people a living sense of collective responsibility Through the entire spectrum of our national life and specially at its centres of learning and refinement—the universities - this one thing should never be lost sight of With the ideal of the full development and unfolding of personality should be combined the readiness to sacrifice the lower for the higher, the narrower for the wider The full development of the intellectual and the aesthetic should be accompanied by social vitality social discipline and social responsibility, and a living sense of belonging to a great organized political society

This sense of belonging can come from a developing sense of the home The home is many things at the many stages of the development of the human mind It is the security of the mother's lap, hen the little cottage, then it is the village where one knows and is known to everyone. then the vaster areas around with a familiar landscape and familiar people The concept constantly expands, and from its physical beginnings grows

more and more transformed into the moral and the spiritual The goods of culture around, in which other human minds have stored their energies, the philosophical systems, the religious observances, the social institutions, the artistic manifestations of the human spirit that surround one, the literary expressions of the best thoughts couched in a language that one has learnt to understand, come to occupy more and more significance in one's idea of the home The home expands and becomes the country, the people of the country organized in one just and equitable State, with all the richness of its history and all the treasures of its culture and all the greatness of its great The home that was the loving mother's lap, then the parental home, then a village in Kerala, then all the beauty and elegance that Nature has so lavishly bestowed on this region, the home grows to be India, it becomes the Himalayas and the Vindhyachal, the Ganges, the Jamuna, the Brahmaputra, the Kistna, the Cauvery, it becomes Badrinath and Rameswaram, Dwarka and Jagannath Puri, it grows to be Rama and Lakshman, the Buddha and Shankaracharya, Muinuddin Ajmeri and Jalaluddin Akbar, it becomes Nanak and Kabir, Surdas, Tukaram and Mirabai, it becomes Kalidas and Tulsidas, it becomes Mir, Ghalib and Anis, it becomes Vallathol and Tagore, it becomes Gandhi and Abul Kalam, Vinoba and Nehru And this expanded home affords the same feeling of living attachment and the same sense of spiritual belonging as the mother's affectionate lap

To integrate the full richness of this home into the consciousness of the young generation is one of the urgent tasks of the university It can best be done by a confrontation with the past as an explanation of the present and a warning for the future The study of history may be the monographic study of detail, and who can deny even its value in the discovery of the past as it really was ' But history can be and should be more For a people's roots are embedded in the soil of its history and they penetrate deeper and deeper and spread wider and wider into the past in order that it may shoot up higher and higher into the future and secure for itself something like timelessness in the constant flux of time Tagore has said in his own inimitable way

I have felt your muffled steps in my blood, Everlasting Past,
I have seen your hushed countenance in the heart of the garrulous day
You have come to write the unfinished stories of our fathers in unseen script in the pages of our destiny,
You lead back to life the unremembered days for the shaping of new images

But the past is immense Education must select And here I see one of its difficult responsibilities For selection is choice, and choice has some principle of discrimination Some would select the old, some the new and the recent, some would select the achievement of one element of our composite nationhood and composite culture, some another Our inheritance contains both the old and the new, it contains the contributions of the Dravidian, the Aryan, the Arab, the Turk, the Mongol, the European, it has contributions from the Hindu, the Muslim, the Sikh, the Christian, and the Parsi To seek to exclude any of these because of age or of association with some particular element of our national being would be almost an act of treason In the rich treasure of our history nothing is good or bad because it is new or old, nothing good or bad because it is Hindu, Muslim, Sikh, Christian or Parsi Yes, select we must, and the valid differentiation is that between the genuine and spurious It is one of the privileges of a university, as one of the chief organs of national thinking, to shift the rich heritage of Indian history with a view to make it effectively available for the moral and spiritual nourishment of growing generations There would be a great deal that is spurious, but there would be much that is genuine The university should be able to distinguish between the heritage that hampers and the heritage that helps, but it should take good care to see that nothing is rejected or accepted because of the label some people seek to put on to it

If this work is taken up by the university in the right spirit and executed with imagination and competence, it can be of inestimable use to the teaching of history throughout our educational system and of making it a powerful force in

national integration. History, as it is taught today in our schools and colleges, works, by and large, in the opposite direction

With the developing idea of a home, and with roots deep down in the cultural and moral past of our people, we should also have a notion of our future destiny and our role in human affairs Nothing gives greater cohesion to a people than a shared sense of their future, a shared vision Like plant life that is lived at its intensest at nodal points where a bud impatiently and restlessly thrusts itself into future growth, the life of a people reaches its greatest intensity in working for a great future. The idea is needed to give to life its direction and its vigour. Many people have sought to make the State the guiding star But even a State which is the embodiment of technical competence and unlimited power is a house built on sand if there is no moral idea to support it Sheer power is no moral idea It is a part of our national temperament and an inheritance from the great leader of our liberation movement that power should be used only for moral purposes The peace of the strong is what we shall dedicate ourselves to work for Our concept of national destiny will never have the expansionist urges of imperialist growth, it shall ever eschew chauvinism It shall work for providing the essential minima of decent human existence by removing poverty, liquidating illiteracy, conquering disease It shall fight against intellectual laziness and indifference to the demands of social justice It shall drive out of our system baneful customs and crippling superstitions It shall eradicate all narrow corporate selfishness, all hatred of creed against creed and caste against caste And it shall do all this as the willing acceptance of a moral duty, as a joyfully undertaken ethical task We shall seek to combine power with morality, technique with ethics, action with meditation, the West with the East, Siegfried with the Buddha Our education shall, like most that is worth while in good human life, move between the two poles of the eternal and the temporal, between an awakened conscience and a skilled efficiency, between conviction and achievement The first term in this series is difficult to formulate, but it can be awakened by its presence in the teacher, by the vision of moral greatness in personalities of the past and the

present, by the knowledge of great ethical decisions in circumstances of difficult complexity. It is like lighting a lamp, which enables one to march forward in life with sure step in darkness and in gloom It is lighted at the centre of one's being It is one of education's greatest and noblest tasks to light this lamp in each individual breast For it is this enlightened individual who, in the last analysis, infuses meaning and content into human relations, also into power relations, legal systems, political institutions and social forms He is the ultimate morally-charged element To produce such individuals is the justification and glory of education It is they who will sustain the moral ideal of the Indian State and work for its growth to its ideal perfection by determined effort to translate their visions of it as the collective embodiment of moral ends, the cherisher of moral values pursued by moral means, into achievement in whatever sphere of life it may be their privilege to serve the body politic

You young men who are now going out of the University with your degrees have probably understood the implication of what I have been saying I hope and pray that you may be such individuals, the morally-charged elements of our national life, who will help build up what you find into a noble edifice It is not given to everyone to participate in an enterprise so great and so noble and so full of possibilities for the future of mankind as the building up of the free Indian people and their State, dedicated to moral purposes to be achieved by moral means It is a lifelong task for you and for many a generation after you You will learn much while you are at it for one learns best at work Go ahead with faith and confidence in the pursuit of the noble vision. May the vision find fulfilment through your effort !

WORK AS AN INSTRUMENT OF EDUCATION

I AM PARTICULARLY HAPPY TO BE WITH YOU AT THIS CONVOCATION of your Rural Institute, for it reminds me of my personal association with the discussions of the University Education Commission, more than a decade ago, in regard to the establishment of rural universities I do not imagine I would be divulging any secret if I say that the entire credit for introducing this rather unorthodox but fruitful idea into the exclusive and forbidding precincts of Indian higher education goes to Dr Arthur E Morgan of the Antioch College and Tennessee Valley fame I feel I must take this opportunity of publicly paying a tribute of admiration and gratitude to Dr Morgan, one of the most provocative and seminal minds it has been my privilege to know and work with, for his devoted concern for a sound system of Indian higher education and for this most valuable contribution of far-reaching import to the deliberations and recommendation of the Universities Commission Under the very able and inspiring leadership of the great philosopher and sage Vice-President of India, Dr Radhakrishnan, and with colleagues like Dr Morgan and other distinguished Indian and foreign educationists, I shall ever cherish the time spent with that Commission as one of the most fruitful periods of my own education, like all effective education, an education on a job

Several trends joined in the proposal to establish rural universities in India. Gandhiji and his great national movement had,

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Convocation of the Sri Ramakrishna Mission Vidyalaya Rural Institute, Coimbatore, November 11, 1961

for the first time, placed the neglected Indian village at the centre of all developmental thinking. Tagore had called Dr Elmhirst to assist him in organizing village reconstruction work at his Sriniketan As we approached freedom, Gandhiji had, with a master stroke of his remarkable genius for the simple and the significant, enunciated his ideas on Basic education, seeking to make education one with life, and introducing the idea of work as the main instrument of education Dr Morgan, himself an eminent engineer, educator and sociologist, had been associated with the Work-Study Programme of the Antioch College, of which he was once President, and had been for years propagating the idea of the need for retaining small community units in the face of the growth of mammoth metropolitan agglomerations of population His ideas in regard to higher rural education reflected his estimate of what he considered to be vital educational thinking in India and his own sociological and educational convictions It was not without considerable intellectual persuasion that he got the idea accepted by his colleagues, and it found expression in an important chapter of the Commission's report.

But the idea was new and out of the beaten rut, and people usually fight shy of new and out of the way ideas The universities in the country were suspicious of the idea , their products outside in the country were suspicious too The matter had to wait for some time But then a committee, with our present Minister of Education, Dr Shrimali, as the convener, and, if I am not mistaken, with Dr Elmhirst as one of its members, studied the whole question of rural higher education, and, as a result of their deliberation, about a dozen institutions, of which the Sri Ramakrishna Mission Rural Institute is a distinguished one, were established They represent the introduction of a new and desirable type of institution in our higher education They seem to me to embody certain fundamentally sound and fruitful idea—the idea of work as the main instrument of education, the idea of making education continuous with life, and the idea of assuring to the small face-to-face community its due place in the pattern of Indian national life as the principal unit of our social existence by providing it

effective leadership in a world of change

The idea of work as the instrument of education has been under discussion in our country for quite some time, and I cannot resist the disturbing conclusion that, by and large, its significance and its possibilities have been missed Some have reduced it to a harmless and meaningless ritual, some have narrowed it down to sheer mechanical handwork But if the concept of work in education were grasped as educationally productive work, as work that results in education, its incorporation in appropriate forms at various stages of education would mean a real contribution to successful educational endeavour in the country. Educationally productive work, we shall do well to remember, is essentially the work of the mind, sometimes accompanied by manual activity, sometimes without it There is a great deal of mechanical manual work and a great deal of mental rote which is not at all educationally productive Purely mechanical work, unrelated to the rest of the worker's life, can never educate. Work that is educative has normally four steps of objectification (*i*) the clear consciousness of the problem, what it is exactly that is sought to be done, (*ii*) the formation of a plan of doing it by thinking out the appropriate means and steps of doing it, (*iii*) the actual execution of the work, and (*iv*) criticism of the work done in the light of the objective.

In manual work of an educative kind, only the third step is manual, the other three are mental In the case of non-manual intellectual work, all the four steps are mental If all these four steps are constantly kept in view in work, manual or intellectual, that work becomes educationally productive. I hope the rural institutes, which are in a way projections of the idea of work as an educative instrument into the realm of higher education, will be helpful in elucidating and completing the educational efficacy of this very fruitful principle. By simply stuffing minds with information, or by just producing mechanical skills, no one was ever educated The rural institute, I trust, seek to educate !

The second idea in the make-up of the rural institutes seems to me to be one of making education continuous with life. Work used as an instrument of education can educate the mind by

producing in its habits of careful, consequent, logical thinking. But it is only work in the service of the social objectives that can make a man really "educated". If educationally productive work of the kind I have suggested is essential for mental growth, its close association with service of others is essential for man's moral and social growth. If we aim at excellence in the individual, we have to aim at it also in society. The rural institutes, and indeed all seats of higher learning, should project themselves into the community. The barriers between the acquisition of scientific and technical knowledge and its utilization for the social good, must be demolished Knowledge has a life-giving power only if it enters the life of society.

This great truth the rural institutes are designed to practise They have not been designed to be just narrow vocational institutes It is expressly intended to "relate them fruitfully to the productive life and needs of the community, so that the students may develop into fully mature and functioning citizens," and to see that the mind finds nourishment for its healthy growth from many different sources, including productive work and realistic social aims and experience The Shrimali Report is explicit on the point For it says "We believe that the concept of higher education should be so broadened as to include a general responsibility for extension work in its area, and the rural institutes should act as headquarters for an extension department whose main function will be to carry the results of investigation and research to the very door of the villagers and to keep in touch with and draw upon all the teaching staff in each department "

The third idea that appeals to me in the concept of the rural institute is the assurance it signifies for the continuance in its deserved importance of the face-to-face small community as the unit of our social life "India must decide," as the University Commission Report says, "whether to aim at a widely distributed population, making the villages such prosperous, interesting and culturally rich places, with such range of opportunity and adventure that young people will find more zest and interest, more cultural advantages and more opportunity for pioneering there than in the city, or whether to run vast centralized indus-

tries with masses of labour taking direction either from the State or from private corporations." And again "For a continuing democracy it is essential that our programme of liberal education shall not promote the escape from common people of the culture which that education generalizes, but shall inspire able students to remain common people, acting as their servants and leaders and raising the whole social lump."

Yes, graduates of this Rural Institute, no less is expected of you than being servants and leaders of the people and raising the whole social lump, and keeping the face-to-face village community the unit of our social life. And remember, this is not expecting little. You will not be able to do it only by being sentimental or lyrical about it. The village is, indeed in great danger of being swamped out unless it is led to change—change in the right way. Its attitude of traditionalism will have to be changed to a rational way of looking at things, its empirical techniques will have to change to scientific ones, new habits of fruitful work will have to be engendered, new practices of cooperative endeavour will have to be initiated and fostered, ignorance removed, poverty conquered, disease and avoidable death banished, and the foundations laid for the blossoming forth, in a new environment of peace and prosperity, of the deeper urges of the Indian spirit into art and song and a good moral life. To bring this about you will have to supply the service and the leadership. Go and spread into the villages and dedicate your nights and days to bring about their transformation into worthy places for a great people to live in, work in, meditate and think great thoughts in, to the glory of our motherland. Going out of this Rural Institute that bears the name of that great God-intoxicated man, Sri Ramakrishna Paramahamsa, you can well have the feeling of belonging to the great army of the Spirit marching down the corridors of time under the Indian sky. Justify your association with that name. For, as Romain Rolland has well said: "Ramakrishna, more fully than any other man, not only conceived but realized in himself the total unity of the River of God open to all rivers and all streams." Draw a little of his sacred water to slake the great thirst of your people for a united, integrated peaceful,

worthy life Pull down the barriers that divide and the disabilities that suppress people poised for great material and spiritual achievements I close with the words of Sri Ramakrishna . "Do not speak of love for your brother. Realize it. Do not argue about doctrine or religions There is only one. All rivers flow to the Ocean Flow and let others flow too The great stream carves out for itself according to the slope of its journey —according to race, time and temperament—its own distinct bed But it is all the same water Go Flow on towards the Ocean "

TECHNICAL EDUCATION FOR THE SOCIAL GOOD

WHY, MAY I BEGIN BY ASKING, IS THIS INSTITUTE ONE OF GREAT national importance? The obvious reason lies in the most urgent immediate problems with which we in this country are faced—the problems of banishing poverty, the problems of building up a prosperous and strong people, the problems mainly of economic development and the resulting demand for men who can design and construct and operate the essential techniques of the economic process, the great demand for engineers and technologists. As an apex institution of engineering and technological education, you have to perform, and guide in the performance of, a threefold task: (*a*) the task of educating enough technologists and engineers to man the fast-growing enterprises of economic growth, both in the public and the private sectors; (*b*) the task of educating, and laying down programmes for the education of teachers to man efficiently the numerous centres of technical education which will be a necessary concomitant of economic growth; and (*c*) the task of organizing and encouraging research into problems of fundamental and applied scientific disciplines.

The importance and significance of technical education has recently come into sharp focus as a result of the gigantic attempt by advanced countries to make rapid progress towards further material prosperity and military strength, as also the attempt by the so-called underdeveloped countries to catch up with the

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more advanced countries of the world in these particular aspects of life. The adoration of the technician is, however, nothing very new Man has always been a tool-making animal During the adolescence of human civilization, in Egypt, Iran, India, and China, and perhaps elsewhere too, technological innovation was usually brought about by kings and priests who were the great engineers of those ages, and since man tends presumptuously to see divinity in his own image, some of the most important gods in the pantheon of these people were invested with the faculties of construction and invention But kings and priests and gods moved at an easy, slow, dignified pace Technique, like life, was traditional, empirical and, therefore, stationary There has been a remarkable and, for the destiny of mankind, a decisive transformation in this With the advent of the modern industrial civilization of the West, technique became rational instead of being traditional, scientific instead of empirical, and revolutionary and dynamic instead of stationary

Those of any who are familiar with the history of this transformation will know how, in the early period of this industrial civilization, technical inventions were treated by public opinion in a very stepmotherly fashion The prejudices of a traditional economy were still operative, and the socially disturbing consequences of most inventions made people look upon them with considerable disfavour Yet a break-through had been made, and Defoe, writing about the end of the 17th century, called his time the "Projecting Age". But there was still a severe limit to the advancement of technique It had, indeed, become rational. it endeavoured deliberately to solve problems and tried to adapt means to ends, but it was still empirical It was only later that it became rational and scientific The application of the conclusions of natural science to the practical domain of technical invention, the change from the empirical to the scientific orientation, has made of technique a constantly changing complex

We in this country have launched a great crusade to abolish poverty, liquidate illiteracy, conquer disease, to establish a peaceful and prosperous society With our enormous numbers, these are gigantic tasks, and all that knowledge and technique can offer will have to be harnessed in the successful prosecution

of this tremendous undertaking Technical education has, therefore, been rightly given a great deal of importance in our Plans. The position at the end of the Second Plan period was, as you would know, that the number of institutions for the first Degree courses increased to 100, and for Diploma courses to 196 The places provided at these institutions increased to about 14,000 students for Degree courses and 26,000 for Diploma courses. In the Third Plan, provision has been made for expansion of facilities at the Degree and Diploma levels, so as to increase the annual admissions to over 19,000 at the Degree and over 37,000 at the Diploma level In addition, there is provision for different types of part-time courses and for the establishment of some specialized institutes In the field of craftsmen's training, apart from other schemes of the various Central Ministries, State Governments, and public and private sector industries, the intake of the industrial training institutes is expected to go up from about 42,000 to about 100,000 These targets are sought to be achieved by the establishment of new institutions and judicious expansion of the existing ones wherever possible Besides the four all-India Institutes, of which yours is the first, a number of Regional Engineering Institutes are proposed to be established, some of which have already started functioning, so that every State will have at least one institution of an advanced type, conforming to all-India standards. All this shows that we are in dead earnest to harness technology in the great enterprise of the reconstruction of our national life, and as such the technician and the engineer are very much sought after

Modern technique and modern science are really two sides of the modern view of Nature, in its practical and theoretical implications Theory and practice go hand in hand Knowledge is power. Scientific discovery and technical invention are Siamese twins. Many a discovery is made possible only by some previous invention, and practically all inventions are based on previous discovery.

One of the chief results of this change is that technical knowledge has become objective It is no longer attached to persons It is preserved in books It is no longer a matter mainly of

demonstration, instruction and practice, it is a matter of knowing. This has its educational implications. Institutions of technical education, especially in technically and economically less advanced countries, tend to become too theoretical. There is an opposite tendency, occasionally emphasized out of proportion by the employers, and that is to make technical education just a training in performing some specialized jobs Both these excesses are, in my view, educationally unsound.

Technical education, on account of the revolutionary change in its very nature that I have just indicated, can never be too closely associated with scientific knowledge Science is the mother of technology But teachers of engineering would know that many a fresh engineering graduate does not quite know how to apply his book knowledge to actual cases, or how to supervise men, or how to realize the implications of their action in any other terms but those of engineering A programme combining periods of work in industry with periods of study by a judicious dovetailing can prove mutually fruitful I understand some of the American universities, in their engineering schools, have an arrangement of that kind I have not watched any of these at work personally, but some years ago I had an occasion to study it in some detail at the famous American institution, the Antioch College at Yellow Springs Here students, not only of Science and Commerce but also of Literature and Sociology, conduct such dovetailed work-study programmes with remarkable success—academically and socially A plan of this kind, designed and sponsored by your Institute, can make a very useful contribution to efficient technical education in the country.

There is another aspect of technological and engineering education to which I would like to draw your attention That also springs from the eminently scientific nature of modern technique Technical education comes to share the educational limitations of scientific education These limitations are inherent in the nature of modern science For, what do modern natural sciences seek to do? They seek to reach results of universal validity about the phenomena of Nature by analysing them into registrable, calculable facts, and arranging these facts outwardly.

They are satisfied with the knowledge of parts and fractions; they are not concerned with the whole of Nature, or with wholes in Nature. They break up their objects into the simplest elements. They go down to the cell, the element, the electron, the corpuscle. They explain an object with reference to another, and prove one phenomenon to be a special case of another They strive to reduce the elements to measurable quantities. The aim is to refer all qualities back to quantities. It is then sought to express the relations of these quantities in mathematical formulae. They are content with partial knowledge, with knowing from the outside, they dispense with knowledge of the essence For a knowledge of the essence involves knowledge of the qualities, of the purpose, the origin, the end of the object, it involves a knowledge of its totality, of the context which it makes, the structural context, its "what" and "how," and of the bigger context in which it has a place, the relational context, its "whence" and "whither" and "why." It is more comprehensive that the knowledge of just one aspect of reality, the quantitative.

The approach of cultural science to the object of its investigation is different from that of a natural science A cultural science deals with a sphere of culture, with human mind objectified Its method is the method of understanding, as distinct from arranging, which is characteristic of the natural sciences We can look at Nature and just register its uniformities, but we can look through culture and understand it Understanding can reach essential knowledge We can grasp a phenomenon we "understand" in its totality This understanding is possible only in the world of culture. The knower, being himself in the object, being, as it were, "behind the scene," can see from the inside

Without going further into this distinction between the knowledge gained through a natural science and that gained through a cultural science, I wish to emphasize the urgent need of supplementing the scientific knowledge, which is the main preoccupation of an institute of technology and engineering by a fair deal of familiarity with the social sciences and the humanities. There are many considerations besides the philosophical

and epistemological which make this association eminently desirable. With the ever-widening possibilities of work of great social utility and effectiveness opening up before the engineer in our country, it is essential that he should understand and appreciate the manifold forces operative in the complex pattern of its growing and expanding life With the enormous and ever-growing magnitude of engineering projects, the engineer has to deal not only with a growing mass of material and machines, but also with larger and larger number of human beings—and free human beings, conscious of their humanity. He should be in a position to understand and appreciate the urges and aspirations, the limitations and prejudices, the loyalties and commitments of these human beings To understand labour relations—and understand them he must—he should have some understanding of human relations and some insight into the complicated workings of the human mind The growing size of an engineer's usual project involves larger and larger finance and more and more effective and imaginative administration All this the future engineer should have by judicious integration of his specialized work with the social sciences and the humanities. To this end the institutions of engineering and technology should either be integrally related to a good university—I deliberately add that adjective, for a bad university does nobody any good—or if, with a view to greater efficiency, or greater concentration of the best teaching and learning talent, or to enable a comprehensive and varied programme of technical and scientific work to be undertaken in one place, some institute is established like this Institute at Kharagpur, then this should itself grow, for all practical purposes, into a university, a micro-universe of the intellectual, moral and spiritual life of a progressive people poised for great achievements, not only in the economic field, but also in evolving a good and graceful and peaceful pattern of living together This is the case at one of the finest institutions of this kind in the United States—the Massachusetts Institute of Technology It was some eight years ago that I visited it, a long enough time to forget things. But I have a very vivid recollection of the fine work in general education that was being done there then under the guidance

of Professor Ballantine They were handling both the humanities and the social sciences, and in spite of the initial resistances of a specialized faculty, it had come to be agreed that this work, good in itself, had also greatly enriched the work in the special fields. They operated, I was told, in terms of questions and not of answers They helped raise significant questions from (i) the specialized disciplines, from the impact of politics, economics, social life, and culture on personality, then (ii) from life itself, the life of voters, of businessmen, of the people, and finally (iii) from history, these last helping to engender a habit of mind that develops a sense of the time dimension, a sense of continuity in change

I am sure the Kharagpur Institute will grow into a centre of learning which, though specializing in the domains of science, engineering and technology, will evolve effective courses and methods of acquainting its students with the social sciences and the humanities, and see that it sends out its alumni, not only as successful engineers and technologists, but as truly educated men For we may never forget the man in the engineer He too should know and appreciate what life has to offer If he can make machines, it does not follow that he need turn his mind into a machine and be incapable of appreciating the value of good poetry, good music, good books, and good human relationships! If he can make machines, he may not be indifferent to the effect these machines may have on society

I would like to touch briefly on the third implication of the essentially scientific basis of modern technology This scientific nature makes a systematic, deliberate improvement possible. Scientific technique is not based on change, it is not just accidental landing on the right solution In the older techniques one did not know where one had gone wrong As the technique of the blast furnace at first produced iron in the fluid state due to a stronger current of air, an iron was produced which just got scattered under the hammer and appeared to have no value. The old technician imagined it was something that had gone wrong due to the negligence of workers, and even proceeded to punish them for the bad result No one knew that, owing to the blast furance process, a bigger quantity of coal, quite up

to 5 per cent, got combined with the iron and produced the fragile mistake. In the earlier method a smaller proportion, some 1·6 per cent, combined. One got it by hit and miss and did not know what was the right proportion. Scientific technique knows. It is based on knowledge, not on luck. Technical knowledge can be systematically extended One problem leads to another and is dealt with in its turn, leading almost to an automatic expansion. In certain cases the direction that discovery and invention will take is even determined in advance. Students of Chemistry would know the case of the aniline dyes. The structural formula of benzol, worked out by Kekule, could give, by the law of substitution, an enormous number of benzol derivatives which one could hope to discover They were just mathematically determinable possibilities of substitution And a whole army of scientifically trained chemists could attack the practically unknown and theoretically familiar region with a thousand experiments This makes research, fundamental and applied, an essential function of an institute of engineering and technology like yours, and I am glad you have made ample provision for it, and I hope your work in this direction will grow and prosper

There is a point, however, to which I would like to call your attention in the matter of the orientation of this research The modern rational, scientific, dynamic technique has been, so it seems to me, the most powerful ally of that perversity of human economy which, during the last few centuries of human history, made the acquisition, the unlimited, untrammelled acquisition, of individual profits the aim and end of economic endeavour This ever-changing technique gave to the capitalistic entrepreneur the opportunity of outdoing his competitors in earning extra profits · and extra profits have been the chief driving force of this competitive economy. The twin sisters, modern science and modern technique, being morally and culturally neutral, could lend their services to the good and the bad, the desirable and the undesirable alike They became the allies of the profit-seeking entrepreneurs in their endless pursuit of limitless profits, resulting in unspeakable exploitation.

Will this continue so? Will you, young men of science and

technology, help it to continue? Or will you give to technique the moral orientation of working under considerations of social justice, of making it the servant of a good life, the ally of a truly cultured national existence? I earnestly hope that you will have the courage to choose the second course. We in this country are poised to march towards a just and free and graceful national life. We cannot leave the advance of technique to be indifferently helpful in devising and perfecting means for the attainment of an assortment of aims, wise and foolish, virtuous and vicious, socially beneficial and socially indefensible. Future technological research in a socialist Indian society—as, I trust, in the world at large—will, perhaps, impose on itself some limitations in regard to ends for which it could devise and design and construct the technical means. It would, perhaps not be indifferent to the implications of its inventions with reference to the religious, military and political life of the people, or to their bearing on the people's health and well-being and on their art, learning and science, or the various aspects of their moral and spiritual life. The researcher will, in the choice of his problems and in the appraisal of the results of his research, subject himself willingly, I hope, to the demands of social responsibility. For science and technology, with their amazing advance have put into the hands of man means that can be applied alike to the creation almost of heaven on earth or to the total annihilation, if not of all life, at least of all civilization. Unless they are placed under moral social supervision, men's minds will have no peace; they would continue to be full of fears and hatreds which would embitter life while it is yet allowed to last. Modern technology will have to impose on itself these voluntary restrictions of aim and scope, for only so will it help in the growth of the future pattern of human existence, providing for the satisfaction of real wants in a non-exploitative cooperative society of mutual helpfulness.

Some well-meaning people who dream of such a society, imagine that it would revert to the primitive tachniques. I do not think so. I feel convinced that the planned social economy of the future, however different its aims and aspirations, will not throw away the achievements of modern scientific technique

It will not agree to go back, however much the style and atmosphere of work in the mechanized, tailorized places of work may appear to be a curse The future will, I suppose, agree to suffer this curse, but no longer in the interests of private profit, but expressly for social good. The reason is simple. No primitive technique will be able to keep so many people alive, and feed and clothe and house them, or give them more leisure All the more reason that those involved in extending the bounds of scientific knowledge and its technical applications agree to subject themselves to ethical norms in the interests of social solidarity and social justice

I am afraid I have detained you rather long I would like to end by congratulating the new graduates on the successful completion of their studies, and wishing them a life of satisfying work and fruitful usefulness There are tremendous tasks waiting to be done, and you are fortunate, indeed, to be called upon to do them In the preoccupation of your absorbing work, I hope and trust you will not forget to work on yourself You are, indeed, not finishing your education , you are just going to begin it in right earnest For life is one long enchanting school—unfortunate, indeed, are they who go through it like truants. Your present education, I trust, will have given you, besides your technical competence, some of the minimum qualifications for admission to this great school It will have given you a certain breadth of intellectual horizon with reference to values attached to persons and things It would have given you a certain degree of lively open-mindedness and accessibility to new values and ideas It would have awakened in you an inner urge towards moral growth that would constantly press you towards perfection in your own person and in the society around you. Even if it has not given you all these, you may still aquire them in the new school of life to which you are going It is never too late to begin with true self-education You may not shirk this process, for you are going to join the noble army of the builders of a new life in this country of ours You would of course, design and build and construct the material furniture of this life, but I trust you will also, by word and deed, give to it a worthy orientation You represent an activity of the

human intellect which has contributed immensely to the enrichment of material life But it has also given to its mutual fears and suspicions and hatreds a nightmarish quality of total annihilation. Man, shaking with fathomless fears and consumed by ineradicable hatred, is not a product to be proud of The poet may well ask

> Is this handiwork you give to God,
> This monstrous thing, distorted and soul-quenched ?
> How will you ever straighten up this shape ?
> Touch it again with immortality,
> Give back the upward look and the light,
> Rebuild in it the music and the dream

You can do it by the constant pursuit of excellence in your own life and by helping the realization of excellence in the life around you.

A TRUE UNIVERSITY TO FASHION OUR FUTURE

I HAVE LEARNT FROM EXPERIENCE THAT OUR MOST COMMON reaction to any problem, apart from the creation of a government department to deal with it, is evasion This may take the form of a shrug, a change in the topic of conversation, an attack on some political personality or party, or an elaborately compiled committee report But the hard fact is that we usually try to evade every problem we can in the most convenient way

Let me confess to you without mincing words I have often had the feeling that our whole educational system today is a vast and complicated system of evasion We set out to educate and usually end by doing something different! We gave up what we had before because we could not get employment if we learnt Sanskrit or Arabic or Persian and Urdu, and the more we took to what has been called English education, the stronger were the links we forged between education and employment Of course, everyone has the right to means of livelihood, of course, education must give everyone the competence necessary to earn his livelihood But what we have meant by employment has been the amount of salary a man drew at the end of a month, the status he possessed and the security he enjoyed. We have made employment itself scarce, made it depend on indifference to self-respect under British rule and, I suspect, on an unnecessary expansion of government departments and

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Convocation of the University of Jammu and Kashmir, October 20, 1962

deficit financing after Independence. This is no occasion to discuss economic and political issues But I assure you we are evading education and reducing the possibilities of healthy employment if a university degree, be it a B A or a Ph. D., is desired primarily because of the salary it will entitle the holder to draw The return one gets for one's labour is, of course, important , but can we hope for any advancement of knowledge for any worth-while performance in the stupendous task of nation-building if education is reduced to an equation showing the relation between degrees and salaries ? If education is at all concerned with conviction, with conduct, with culture, with what makes life meaningful and personal accomplishment socially useful, it cannot be equated with any salary, however high that may be in terms of money and status Education has to be an end in itself, a cultivation of the mind, an awareness of and a capacity to comprehend, many values, to be a creative, ennobling force. If we narrow it down to suit mean and temporary purposes we shall only succeed in evading it, in having a whole system of teaching and learning, of giving and getting degrees that cannot be called education except as a matter of make-believe

I have said repeatedly, and the repetition will cause me no embarrassment till I am convinced that it is unnecessary, the purpose of education is to establish a living and fruitful relationship between the growing mind and the cultural goods—the articles of daily use, the social forms, the aesthetic, literary and technical achievements, the philosophy, the religion—which are the products, the embodiments of minds which have built up its environment Education is a means of communion between generations, between those who live on in their achievements and those for whom these achievements are a means of understanding, an urge to further creation, a guide to fulfilment and self-realization We do not all have the same aptitudes and tastes, all cultural goods do not have a like attraction and significance for all persons Many of us do not fit precisely into any psychological category A harmonization between comprehensiveness of aims and precision of methods is, therefore, all-important in education.

The child, because it thinks and learns with its hands in the first instance, must be guided towards thinking and learning effectively with its hands, towards associating the mind more and more with this process, till it begins to create goods through disciplined cooperation between a mind which conceives a form, determines the ways and means of making it an objective reality, and the hand which executes what the mind has planned. After some years of assessment of its own performance, the mind is in a position to form a judgment about itself, about what it can do, what it can do well and what it would prefer not to do This judgment is tentative with some, rather definite with others An aptitude can develop slowly, it can come as a discovery With proper guidance at about the middle of the secondary stage, it would be possible in most cases to ascertain where the weight of aptitude lies, or, in other words, which "subjects", which categories of cultural goods, the student should take up to make further education a direct means of developing according to his or her own nature Higher education, which is given to the maturing mind, cannot ignore what has preceded If the mason does not place the first brick at a true level, runs an old adage, the wall will not stand straight even if raised high as the heavens True university education must have a solid foundation of primary and secondary education, or it will continue to be harassed by a feeling of uncertainty, doubt and ineffectiveness

And what marvellous opportunity have here, in Kashmir, of building your education on strong foundations. Your textiles, your woodwork, your papier mache, your metal work, your flower gardens, your orchards, your wool, your silk, your patterns, your colour combinations, an incredible wealth stored in a treasury of breath-taking natural beauty—has any region more to offer to the restless hands and the wondering eyes of a child ? You will remember that Basic education was introduced in your State over twenty years ago Later, multi-purpose secondary schools were established, with fairly wall-equipped departments of arts and crafts They were intended as a means of qualifying the youth to inherit their culture, to enable them to be true to themselves, to develop their State by being worthy

heirs to its artistic traditions, to create means of employment and livelihood through an inspired effort at self-realization

It would be improper for me to discuss the development plans and the economic policies of the State of Jammu and Kashmir But it is one of the principal functions of the educator to enlarge the awareness of the youth—awareness, not mere information Information can be had from books, it can be held in storage, like commercial goods, for distribution and sale, it can be the magician's box of tricks. But it is education, it is knowledge, only when it fulfils a desire for awareness, when it is an answer to questions that the mind feels must be answered

I might give you a concrete example If I want to buy a shawl, most of you will be able to tell me which are the right shops, what designs are available, which material should be preferred, what are the current rates This is giving information, and your giving and my receiving this information will have no cultural significance if your intention is to oblige me and mine to oblige someone else But if I take a sample of a *jame'war* such as only the Kashmiri craftsman has known how to produce, and ask you about the weave, the patterns, the colours, the particular synthesis of pattern and colour that has been sought to be achieved, the conscientious execution, the satisfying result, that will be testing your awareness You will think me morbidly curious, I might soon feel that I have been indiscreet. And we shall both be confessing to a defect in your education As a descendant of people who have been fascinated by the craftsmanship of Kashmir and who have done all they could to reproduce, however feebly its aesthetic qualities, I should know of all that has gone to the making of the *jame'war*, and you, as the direct heirs of this aesthetic tradition, should be able to recognize all its value at a glance Together we should contemplate the *jame'war*, not ask questions, derive inspiration, not betray idle curiosity, because the *jame'war* is the expression of a culture and reveals many things

It reveals, in the first place, a passion for excellence Just imagine it, a passion for excellence! And try to imagine how many, or rather, how few of us share it, and what disastrous consequences that leads to We are just out to make the best

bargain with life, and a good bargain is one where you give as little as possible to get as much as possible in return. We know there is no one to pass judgment on us, no God, no conscience, no teacher, no public opinion. We may be about to go down, but we have the consolation of all being in the same boat. Bad handwriting, bad grammar, complete ignorance of idiom, notes learnt by heart to answer eight or ten probable questions in the examination—what does it all matter if at the end we can get a degree? And once we have got the degree, we run for the job faster than the next man, if we cannot run fast enough, we try to influence the referee. When we have got the job, we try to do as little as possible to show that we have deserved it. We just look around for a better job, find out whose influence will enable us to get it, and start work on him So one job leads to a better one. If we lack the push or the ability to flatter and please, we curse the job we hold because we must stick to it. We cannot hope to get satisfaction, because only God and our conscience can satisfy us, and these we turn our back upon at the very start. We cannot acquire any dignity because no one on earth has ever acquired it unless he has aimed at excellence and achieved it in some measure We grumble, we are frustrated we spread frustration among others as the only remedy for our own.

You may not think the example of the *jame'war* academic enough, but what about the passion for excellence which the *jame'war* so alluringly reveals? Is that also unacademic? There is only one answer you can give, and I shall tell you why you will do everything to avoid giving it. The commitment is too great A passion for excellence demands the exercise, the relentless, unconditional exercise of diligence and patience

We can all be patient if we have to be. You are being patient with me, I have in my turn to be patient with people. We are all together patiently suffering ignorance, poverty, dirt, disease, carelessness, incompetence Patience can be a personal, social, national crime It is hard to believe, if we look at life and our way of doing things today, that patience is a basic, indispensable virtue Only combined with conscientious diligence it is. "Time is witness," it has been said, "that man is indeed the loser, but

they are not losers who believe and who perform good works and are united in truth and in patience." Patience, because it is the final condition upon which all else depends. It supports truth, good work, belief, everything that makes human life a reflection of Beauty, Power and Truth, everything that makes life a rich reward, not a harassing fear of failure Patience and diligence support the passion for excellence, excellence which makes man's work a participation in God's creative activity Look at the *jame'war* and then at the Kashmir landscape, and you will see how, patience and diligence, man has discovered and made himself one with God and Nature in the work of his hands

The *jame'war*, you will also note, is a synthesis The greater the passion for excellence, the more conscientious the effort one puts into one's work, the more inexhaustible the patience, the more elaborate and fascinating the synthesis Again, I am afraid, I have trodden on tender academic toes How can one aim at synthesis when not only progress but survival depends on specialization ? And apart from science and technology, where the need for specialization cannot even be questioned, how is it possible for the historian, the economist, the sociologist, to keep abreast of the progress of knowledge in his field if he is burdened with the duty of achieving a synthesis ? Does not the insistence on synthesis imply a limitation of knowledge for the sake of logical integration, and the prohibition of any advance beyond ?

The question is justified, and the answer implied in it has to be given if by synthesis we mean the reduction of movement to a kind of still life. But the human mind is capable of achieving another kind of synthesis, a synthesis which is organic, which makes a meaningful whole out of his life his knowledge, his experience We must specialize, we must discover and develop our special aptitudes, and gain from them that sense of freedom, of self-confidence, of knowing what we are and where we belong It is only when we are sure of what we can do, of what God and our Nature expect from us, that we can rouse a passion for excellence, transform the time and labour we devote to our tasks into cheerful creativity, catch hold of the future,

which is always confusing us with numbers of possibilities, and weave it into the pattern of the present

I have already expressed my fear that we have done our best to evade education I am not intimidated by highbrow definitions of the sphere of higher education or by delimitations of its function so as to exclude things that appear at first sight to be the concern of the philosopher. the moralist, the artist Conscience is not a minor problem of psychology, and the secular State was not intended to banish God from our minds as only a source of intellectual confusion If I say that we have evaded education, I also insist on examining the relevance of education and particularly higher education as we now have it And here again I am disposed to ask a leading question India has been, since the 15th August 1947, a free, sovereign democratic State In what way and to what extent are the implications of this historic fact reflected in our books, our syllabuses, in the attitude of the teacher and the students, in the atmosphere of the university? Have we fostered that sense of freedom which looks upon all problems as a challenge, have we made the young people in our charge aware that the power and the dignity of sovereignty go together, that as we raise our heads in pride, our eyes must be lowered in humility, that as citizens of a democratic State we must be the guardians of the law, and through every word and act foster mutual trust and cooperation?

History is still a means of keeping us away from each other, we study one part of it so that we may confidently ignore the rest, and we study more out of spite than reverence In the universities, history seems to be losing prestige, because no answer is given to the question of what we shall do if we study it Economics holds out more promise of employment, and among the social sciences it is, I gather, quite a hot favourite The natural sciences and technology, of course, take the lead India needs scientists and engineers, we say, and mean that degrees in science and engineering ensure more paying jobs I have already admitted that education must provide the competence necessary to earn our livelihood, but is education, as given now, relevant to the needs of a sovereign democracy?

Does it make us active participants in planning and the implementation of plans? Does it make us sensitive to every moment lost, to every opportunity missed? What have the universities been doing if we must now, fifteen years after independence just begin to talk of emotional and national integration? Can we blame it all on misguided political leadership, or are we at the universities answerable for not having made a whole generation thoughtful enough?

It is, indeed, the function of our universities to provide an intellectual basis of our unity. The catechism of the nationalist has always included an article on the unity of our people. This unity could not remain merely negative, merely a sentimental denial of the allegation that we were a mass of conflicting and mutually repellent elements. Historical study, carried on with the desire to discover truth, should have made it obvious that India of the twentieth century was the end product of a development extending over more than three thousand years, that this development was in line with general human history and forms an intelligible pattern that we cannot accept one aspect or phase or period and disown another, that not only virtues and achievements constitute our unifying factors, but also the mistakes were committed, the opportunities we missed, the problems we created or failed to solve because of lack of vision. The study of history never comes to an end, and it is not the function of history to dictate. I believe a constant search for the whole truth about our past would incline us to avoid hasty conclusions, to realize that the unity which emerges out of the critical acceptance of our past would be much stronger and more enduring than anything which is imposed as the passing need of the present. But the understanding acceptance of the past will inescapably imply an evaluation of the past, and the standards of this evaluation will be provided by the image we have of the future of our national existence. The past that enhances the moral energy to realize this image and to proceed to what we believe to be our national destiny, will be accepted and the past that hampers this progress will be rejected. The more doggedly the past insists on dividing the totality of our national life into fragments, the more ruthlessly shall it be

pruned. The greater inspiration and strength that the past provides in the progress to our destined goal, the more longingly will it be cherished. For the present is shaped as much by the future as by the past. It is an equilibrium between acceptance and adventure, I am myself quite convinced that the spirit and the form of our Constitution reflect the political and social ideals for which we have been striving for centuries, and the more firmly we resolve to make ourselves worthy of it, the closer and stronger will be our unity.

I have deliberately avoided mentioning the numberless questions of academic planning, of methods, and practices, syllabus and examination, admission and administration. I have done so in the firm belief that if the universities were alive to their central concern—the proper cultivation of the mind, and the helping of growing minds to develop to their full capacity—they would find, not lightly indeed, but surely, the satisfactory answers to these questions The demands of this central concern can be met, I am convinced, only if the process of education is so devised as to awaken in the growing mind of the student an awareness of the objective values enshrined in the goods of culture which are used for its cultivation It can be met if university education can help to spark off at least some of the numerous possibilities of interest, curiosity and enjoyment that lie dormant in the young mind. It can be met by leading the young mind to a sense of commitment to these values and a readiness to realize them in his own life and in the life around him. It can be met by starting the young mind on a pursuit of excellence in whatever it feels inclined to apply itself to, by helping to develop its sense of values, its choices and preferences. It can be met by engendering an age for full individual development and a sense of social responsibility as essential counterparts.

All this can be achieved in a community of teachers and students when cultivated minds are engaged, with almost religious devotion, in helping in the cultivation of minds, when mature wisdom and youthful vigour, experience and enthusiasm cooperate joyfully in the fascinating enterprise that is education ; when they all learn, in an environment of freedom. to exercise

initiative and accept responsibility, when self-discipline, self-realization, and mutual helpfulness pervade a happy and fruitful composite life — all this can be achieved — that is, in a true university This true university will be able to discover, assess and evaluate our past It will be able to project an image of our future It will, by the quality and excellence of its work, make this image a potent vision to the realization of which all associated with it will dedicate every ounce of their energy and help to fashion for our people a future for more glorious even than our glorious past It is my hope and my prayer that the University of Jammu and Kashmir will grow into such a true university I do hope it will have all the freedom and all the resources necessary to enable it to do so

And now, my young friends, a word with you I know you are at an age when the mind is impatient and critical of others, and though yours is the only State in which higher education is free or almost free, you must have accumulated grievances We all did when we were as young as you are I do not blame you But remember that if we are to have the free, cooperative society which our Constitution envisages and which our Five Year Plans seek to establish, we should not be in search of scapegoats on whom the responsibility for eveything that we feel has gone wrong can be thrown You cannot make your principles, your standards, your moral values dependent on what others do or fail to do. You are answerable to your God and to your conscience Do not let frustration become endemic in our country, and you can save yourself from it only by judging yourself strictly and others leniently. I assure you there is nothing that creates more self-confidence, nothing that is more endearing than the smiling admission of a mistake. If you have really not made it, still smile and say, perhaps it was your mistake You will be able then to face the challenge of any man and any situation. You will be able to laugh, you will be almost pushed into a position where you are a source of strength to others. But please be sincere, otherwise you will break down. Judge yourself strictly, as I have said, and do it openly There is so much here to help you Aspire to the excellence of your artistic heritage, create out of the natural beauty around you

a pattern of your personal fulfilment As the poet has said "Remain true to your way of life, but do not despise reality, give full freedom to your vision, but do not shackle yourself with self-regard Go out into the world, and do not imagine you go alone. The eyes of your teachers, your Alma Mater, of all those who belong to the old generation and are looking into the future, are on you.

EFFECTIVE LIAISON BETWEEN RESEARCH AND FARMING

AGRICULTURE HAS BEEN THE LIFE BLOOD OF INDIA FOR AGES AND will continue to be so in the foreseeable future Even today, almost 50 per cent of our national income is derived from agriculture and over 80 per cent of our population resides in the villages and depends directly or indirectly on agriculture Unfortunately, our agriculture has languished for a long time in the past Agricultural productivity has gone down through years of neglect and failure to replenish the fertility of the soil This low agricultural productivity was reflected not only in the miserable condition of our farmers, but also in our poor national economy With independence, this situation is changing rapidly In our successive five-year plans, the key position of agriculture has been recognized and nearly 15 per cent of the total outlay on the Third Five Year Plan is to be devoted to agriculture. We have, no doubt, a programme for an increasingly rapid industrialization of the country, but this programme itself needs a strong agricultural base for its success, and further emphasizes the importance and urgency of the country's agricultural development

The goal of our agricultural development is to increase production and bring better living to our rural people Some progress has been made in achieving the targets set in this direction during the first two plans, and the Third Five Year Plan is

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Second Convocation of the Post-Graduate School of the Indian Agricultural Research Institute, New Delhi, December 22, 1962

expected to carry this process further We have, in the course of our efforts, come to realize that the path of agricultural progress is beset with many intricate problems of a technological, social and economic character. We have also come to learn the serious inadequacy of our preparation to solve these problems, which impede the process of agricultural development. An important reason for this situation is that our agricultural research, education and extension work in the past had not been geared to the solution of the practical problems of the farmers and were rendered further ineffective by an extreme degree of compartmentalization There have been successes here and there, such as, for instance, the evolution and spread of improved varieties of sugarcane all over the country, but it would not be wrong to say that, by and large, research and other activities of the agricultural departments made little contribution to the amelioration of the condition of the Indian farmers. It was not that our farmers, though illiterate, were impervious to change They were weighed down by tradition through the force of social, economic and political circumstances With our independence, we are now at the beginning of a new era of the development of our country A better social and economic climate is being created for our farmers through land reforms and other legislation and through movements like cooperation and community development. The farmer's response has been heartening and we have come to see that they are enthusiastically receptive to new ideas It is now up to our agricultural scientists and leaders to channellize this enthusiasm in fruitful endeavour towards our goal of agricultural development.

It is a sign of our seriousness of purpose that deficiencies and lacunae in our preparation for this task have been examined critically and pinpointed by expert bodies like the University Education Commission, under the leadership of our illustrious President, Dr Radhakrishnan, joint teams of Indian and American agricultural scientists and others Based on their findings, the edifice of rural universities and agricultural universities, resting on the three pillars of research, education, and extension, is taking shape gradually. The integration of these

three approaches forms the only firm basis for promotion of all agricultural development. The Post-Graduate School of this Institute, which is in a sense a Post-Graduate Agricultural University, is bound to play a leading role in this new scheme, and we hope that it will produce research scientists and extension workers equipped with scientific tools and dedicated to the task of achieving the goals set for our agriculture.

It is easy to see why there has to be such intimate relationship between research, education, and extension Research is necessary to solve farmers' problems. It is education that develops research talent, through which science and technology are to be harnessed to the cause of agricultural development. In return, research will provide the inspiration for a sound agricultural education. Extension is the only effective means of informing farmers of research findings and of securing their acceptance of new ideas that can accelerate the pace of agricultural progress. Education is again necessary to develop the extension competence and leadership required to bridge the gap between research workers and farmers. This bridge must provide for a two-way traffic. The extension worker should pass on research findings to the farmer and pass back to the research worker the farmer's unsolved problems Regardless of the excellence of our agricultural research, it will not have any impact on Indian agriculture unless the results are put into practice by the farmers. All education will fall short of its objective, if those who wish to influence farming practice fail to get into the field and work directly with the farmers The research scientist, the extension worker and the farmer must form an integrated team

The central technological problem of India's agriculture is to produce adequate nourishment and clothing for 450 million human beings from 320 million acres of cultivated land, apart from feeding the largest livestock population in any country in the world and providing raw material for our expanding industry There is little possibility of increasing the cultivated acreage, so that the only hope of increased production is by making each acre yield more The problem is rendered more difficult by the fact that nearly 4/5th of the cultivated area is still subject to

the vagaries of the monsoon Equally serious economic problems arising from lack of material resources with the farmers, have also to be solved before technical knowledge can be put into actual practice.

It is obvious that our agricultural production must be increased greatly in a short time to keep ahead of a rapidly growing population The task is gigantic and our national resources are limited It, therefore, becomes imperative that we concentrate all our agricultural research to solve problems intimately concerned with increased production Some of these problems, such as the best use of fertilizers and of insecticides and pesticides for the protection of crops are short range, while some others, like the proper conservation of water and soil, are necessarily long range There are also economic problems relating to the formulation of efficient production plans for farms and villages and making available all kinds of supplies for their implementation Whatever the problem, it should be handled from all pertinent angles, so that the results, that emerge are really practicable by the farmers The results must also be established accurately and tested rigorously, since then only can they be recommended for adoption with confidence In planning agricultural research, the accent has to be on application, but some basic research is essential at the same time This basic research must, however, be purposeful, the purpose being to clear the way for the solution of practical problems. We hope that with their background of research, this Post-Graduate School and other agricultural universities will turn out increasing numbers of research scientists with a proper research perspective and with competent research techniques.

The Indian farmer is backed by centuries of experience which has moulded his agricultural practices against the background of prevailing circumstances These practices must be examined scientifically in the light of our present goal of increasing agricultural production Those that fail to pass this test must be discarded and new ones developed to take their place Agricultural research should, therefore, begin with the identification of problems and difficulties encountered by the farmers in attaining maximum production This requires continued vigilance on

the part of the extension workers who work closely with the farmers, to spot out and diagnose these weak areas They will suggest such remedies as are already known to them or turn over the problem to the research workers Extension work is thus not mere propaganda, as this term is normally understood. Training for extension should equip the worker with information of practical value to the farmer, backed, not by personal opinions or impressions, but by sound and well-established results of research While the emphasis is on the communication of information, the extension worker must be familiar with the broad lines of current research, so that he can serve as an effective liaison between research and farming practice In this context, the need for integrating education for extension with that for research can be understood easily and the setting up of agricultural universities is to be welcomed as a means of providing scientific extension services and techniques to the country

We have now an extension organization reaching down to each village, and the agricultural universities must take the lead in demonstrating how this organization can be utilized effectively to mobilize the rural community in making concerted efforts to increase our agricultural production Agriculture is the most heterogeneous and widely-spread industry in India, and the rural people must be assisted to plan their action by taking into account for each area its resources, such as the type of farmers, land, irrigation, etc , and its needs for economic incentives, technical equipment and supplies like fertilizers, improved seeds, machinery, credit, etc Each rural community must be encouraged to set for itself the targets of production to be achieved in accordance with its potentialities It should then be helped with necessary technical knowledge, physical supplies and financial resources to work for the fulfilment of these targets In this manner, rural people will acquire a sense of participation in the plan, which will generate in them enthusiasm for striving for its full implementation This very process of rural planning and its implementation will bring to the surface several technical and economic problems which research scientist will have to investigate and solve Research and extension will thus be geared closely to the needs of planning

While the country has been engaged in its peaceful pursuit of the five-year plans for agricultural and other economic development, a grave national emergency has arisen because of the sudden Chinese aggression on our soil. One of the aims of this unprovoked invasion is to upset our efforts for economic development in a democratic way. In this the Chinese must not and will not succeed, for we are fully conscious that we must continue to work for planned development even more vigorously now, in order to meet this aggression squarely. Only, some of the priorities and approaches may have to be modified to suit the new conditions. On the agricultural front, we must speed up our programmes for increased production to provide adequate nutritional food and clothing for our soldiers and at the same time to maintain reasonable supplies for the civilian population, in order to hold prices in check This new aim requires snap programmes for agricultural production to be devised and launched in areas where quick results can be expected. This is a testing time for our agricultural research scientists and extension workers, as for our farmers, and we feel confident that they will meet the challenge successfully Those of us who are not privileged to fight with arms for the defence of our country have a great responsibility to those who are We have to build up and maintain a life in the country to defend which they would not grudge to risk their lives I feel confident we shall know how to discharge this responsibility

I congratulate the students who have received their degrees today. From amongst you, young friends, will come our agricultural scientists, teachers and administrators, who will have to shoulder the responsibility of future agricultural development and the well-being of our people. I trust that you will dedicate yourselves to this task with a single-minded devotion and, I venture to add, in a spirit of humility and service This quiet but fascinating quality of humility should be the distinguishing mark of men like you For, if we are to succeed in the gigantic task of changing a traditional into a rational economy, of transforming a static into a dynamic social life of changing the power-State of the ruler and the ruled into a welfare State of free democratic citizens, if we have to plan for progress and

stability in a just, non-exploitative society of free men, we shall need these qualities of scientific humility and readiness to serve in ample measure They must overflow, as it were, from you to the people, and make them conscious of their problems and anxious to find solutions Without this most of your valuable work will be smothered in the smoke chambers of unused knowledge For, remember, only knowledge that enters into the life of the people has a redeeming quality

I wish you success in the enchanting tasks that lie ahead of you

EDUCATION WITH A PURPOSE

I HAVE NO PHILOSOPHY OF URBAN AND RURAL LIFE AND NO PREjudices in favour or against one or the other I am not sure that it is necessary to begin with abstract concepts of philosophy in considering the problems of rural and urban social life, for, does not wisdom consist in making useful work the basis of thought, in learning from men by planning effective means of serving them and from circumstances by an impartial examination of the results of one's efforts? What is rejected by people and circumstances cannot be established by philosophy, and what do we deal with in education apart from persons and circumstances? We deal with persons in trying to fulfil their material and spiritual needs and with circumstances in devising the most effective ways and means for achieving the greatest measure of such fulfilment It seems to me that useful activity is the root and stem and philosophy the flower, and in the atmosphere of your institution I observe that without any artificially stimulated efforts, vigorous roots and strong stem have already produced flowers In fact, the name of Gandhigram itself shows that a happy mean has been adopted between work and thought, that ends worthy of service are sought to be attained by means equally worthy, that a community free and disciplined and engaged in work is generating more energy than it absorbs I feel assured that Gandhigram is an institution which would have gladdened Bapu's heart to see

It is in the fitness of things that a rural institute should be the main feature of Gandhigram I remember one of the

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Convocation of the Rural Institute at Gandhigram, December 24, 1962

embarrassing questions raised in the old days where would Basic education lead to ? We had defined Basic education It was to be a self-sufficient education for the mass of the people, imparted mainly through craft, with the mother tongue as the medium of instruction If everything had been done according to plan and if we had had the type of education envisaged by Mahatmaji, we would have fulfilled the needs of the vast majority But there would still have been a minority, sufficiently imposing in number if taken as a whole, with both thirst and aptitude for more knowledge We thought of post-Basic schools and even of universities specially set up for those who graduated from the post-Basic schools The University Education Commission threw out the suggestion of rural universities The idea was attractive and the rough outline of the functions of rural universities was quite convincing But, perhaps, more was suggested than we had resources for, and after a few years of reflection, the more manageable scheme of rural institutes was drawn up I do not wish to predict what the rural institutes will grow into , as institutions they appear to me both rational and necessary They are meant for young men and women of rural areas who do not want only education, but education with a purpose, and the purpose is to assist in some precise capacity in the vast enterprise of the development of our rural areas We would not be wise to treat this enterprise as one for which any one who wants a job would be suitable , it is an enterprise which requires well thought-out vocational and pre-vocational education That is why the rural institute appears to me to be the fulfilment at a higher academic level of the idea of Basic education as originally planned The same principles apply The aim is the development of the material and mental resources of the community through properly educated citizens The ways and means for realizing this aim are to be learnt through a study of the existing situations on the one hand, and acquisition of the specific knowledge required, on the other The execution is to be in the form of actual work among people through the utilization of available resources provided by the people and the Government Finally, an assessment is to be made in terms of concrete evidence of progress There is another,

and for me equally significant, objective of Basic education which the rural institutes would fulfil. From what I have seen of the courses of study, it appears that in Political Science, in Economics and Sociology, in Social Work, study is centred round the political aims which underline our Constitution and inspire State activity, the economic development that has so far taken place in the form of public and private financial and industrial enterprises, the transformation of society through the action of liberating forces, the various types of social welfare plans and projects that are already in operation The students of the rural institutes learn to appreciate various types of values through their developing expressions They see in the present-day plans and enterprises the minds of earlier generations, and this brings them into living contact with the immediate and, in several significant ways, the not so immediate and even the remote past As a whole, they see Indian culture embodied in new forms of community life and would be able to assimilate these forms. Beyond this, as their study covers not only India but the world, they should be able to realize the values expressed in present-day world culture. Thus, knowledge acquired at the rural institute would form the personality and the ideals of the young Indian citizen on the firm foundations of the material and moral culture of India and the world

I am sure this will enable the students of the rural institutes to realize the significance of the socialist pattern of society and of the cooperative welfare State, the foundations of which have been laid by the Government of India under the leadership of Pandit Jawaharlal Nehru That this ideal has made a deep appeal to the people is evident from the country's response, from its unshakable faith in the Prime Minister's leadership and the ease with which great reforms involving conflicts with powerful vested interests have been carried out Our leadership and the country's loyalty to its ideals are a challenge to the educated worker in the rural areas It is his task to release the forces latent in the people, to provide in his own sphere, however large or small it may be, the self-denying idealistic leadership of which Mahatma Gandhi and Pandit Jawaharlal Nehru have provided such striking and noble examples There is no doubt

that it would have been easier for him just to fill a place, to be just one of the many wheels of life which keep on turning without any concern for the ultimate result. But today an Indian has to be something very much more than the part of a smoothly running machine

We are faced in our country today with a serious national situation owing to a wanton aggression, and I might say a few words relating to it. We believe in peace and we showed it in every way possible that our belief was sincere We helped wherever we could to keep peace between those who were determined to engage in violent conflict, but all of a sudden our northern frontiers were attacked by people to whom we had been extremely friendly. This act of aggerssion may have had other objects which we can only guess at, but one object is very clear A party that stands for violent revolution has resolved to wreck our historic experiment of planned and peaceful progress through our own effort and international assistance, because the obvious success we have had so far implies the moral defeat of those who think in terms of violent revolution alone We are being forced to divert our attention and our resources towards fulfilling the needs of defence, our patience and our ability to carry on our work is being put to a severe test. The response of our countrymen to the Chinese aggression has filled us with pride. We know that India is dear to every Indian citizen and every Indian realizes, perhaps more than he had done before the significance of the constructive efforts which the Government and the people have been making to ensure a happy future for the country Our task now is to prove that we follow a policy of peace because of faith and not expediency, that we can face the challenge of the new situation by eliminating the non-essential and continuing doggedly with the essential, by undertaking freely all that in some other countries people are forced to do under compulsion

Our task has an economic aspect We have to cut down our own requirements ourselves, so that our Government can dispose as required of our country's industrial resources We have to help in maintaining the price level and in keeping the profiteer out of his nefarious business We have to offer not only the

money we can spare but even what we might need to the National Defence Fund. There is also a political aspect of our task. We must realize that all issues cannot be discussed as threadbare and as indefinitely as democratic procedures normally require, that we must avoid unnecessary curiosity and criticism and as far as possible strengthen the Government by accepting its guidance and supplementing its measures with voluntary efforts of our own Finally, our task has a very significant social aspect We hade the feeling that regionalism, casteism, communalism and linguism were affecting our national integration, and you would remember that a national integration conference was held and a council constituted to consider ways and means of actively promoting integration We have now to put aside everything that interferes with our united efforts to ensure our country's territorial integrity and economic development, and see that equal opportunities are offered to every Indian citizen to serve his country in whatever capacity he is able to

I suppose it is a part of my duty at this function to suggest some means of how the staff and students of the rural institute can assist in building up the unity and strength of the country I am reminded in this context of the example of a Muslim mystic who asked a disciple not to do two things · one, claim to be God, and, two, claim to be a prophet The poor disciple, whose mental faculties were taxed beyond their capacity, had to confess that he did not understand what the master meant and humbly asked him to explain The mystic said . "Claiming to be God means that you demand that everything should happen according to your wish and claiming to be a prophet means that you expect everyone to desire that you should be interested in him and that he should look upon you as his friend" We would all be wise in following the mystic's advice. Unity, strength, effective organization of common welfare cannot be achieved if each of us insists on having things his own way, if each of us is under the delusion that the world cannot go on without him and, therefore, he must be given his proper share of importance So, while we continue to consider the means and methods of achieving unity, strength and the common welfare as proper subjects for discussion, and insist that in this

discussion our views should be listened to, we must understand that intellectual satisfaction is not attainable in an unmixed form, that all our wishes cannot be fulfilled, and that in fact our happiness is built on what we acquire for ourselves as well as what we forgo in the common interest This is the price for successful democracy

To the young man who have graduated and who are now going out into the world I have something to say by way of a warning Our village people no doubt respond to enthusiasm, but they have learnt the truths of life the hardest way. They do not care for illusions They are suspicious of every promise made and hope inspired They do not put their trust in anyone who is not made of equally hard stuff You have not merely to go out and do things, you have to change a system You have to be patient with the slow processes of the administrative machinery, which has not yet been fully educated to perform its tasks in the world we are building up. You have to be examples of promptitude, for thought and concentration on your specific objectives Your duties may be defined and not look forbidding, but your task is stupendous, a task which may not even be attempted by those who lose heart if they fail once, twice and many times Your institution bears the name of the greatest Indian of our age, of one who took upon himself the moral responsibility of guiding a whole people, who found himself failing again and again but ultimately gave us the greatest gift a man can make to his fellow-men—freedom Go out and assist your people to build up an integrated, peaceful, graceful life worthy of this freedom. Help to transform the freedom from something to freedom for something Go out to the Indian villages and help make them worthy homes of such life.

You have before you a task that must be done and, remember, what must be done can be done May your efforts be crowned with success!